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SCIENTIFIC CONVENTION AT PHILADELPHIA.

The Convention re-assembled on Thursday morning, at 10 A. M. 2nd day's session, Sept. 21.

Geological action of the Tides—Sandy Deposits—Nantucket.

The first thing in order was a communication by Lieut. Davis, U. S. N. on the *Geological Action of the Tides*, (presented by Professor Pierce.)

Lieut. Davis applies these principles of tidal action to explain the cause of the great sandy deposits on the north-eastern border of this Continent, as those at the bottom of the Bay of Biscay (the Landes of France) and in the North Sea, (Holland, &c.)

In order to illustrate Lieut. Davis's views more fully, Prof. Pierce entered into some of the details upon which they have been formed.

For this purpose he exhibited a number of charts, the first of which represented the deposits around the Island of Nantucket. The tidal current there comes freighted with sand, and as it strikes the island it is *deposited*. Yet the current, which is acting there all the time, is not only depositing, but it is also *taking away*, so that all the time flowing in every direction, and universally distributed, not very much is accumulated in any one place. The deposits are nearly equally made at various points.

The extremity of the Island has been supposed to be formed by deposits coming from the island itself, (i. e. by the shifting influence of the changing current) but this is shown not to be the case—that portion of the island being formed solely by the tidal currents. As an instance of the force of these currents, Prof. Pierce cited an instance. A short time ago a ship was wrecked at one end of the island, and the keeper of the lighthouse *at the other end* actually supplied himself with fuel from the coal which was originally deposited by the wrecked vessel. The coal was brought clear round the island, and deposited at its farthest extremity, by the mere force of these currents. Bricks have, in the same manner, been carried; and at Siaconset, there is now standing a chimney actually built from bricks that were carried all round the island in the same way.

And farther; Let a ship be sunk there, and in a few years it will be completely covered with sand. Thus it is that the nucleus of the Shoals is formed. Sandy Hook is a deposit of this kind; the Hook of Cape Cod is another.

There is, beside the tidal, another small current, which meets the other, and both together possess great force; and where two tides meet as they pass out, there will be a deposit. And if an Island shore, that island will *thus be connected with the main land.*

The deposits taking place at the mouths of harbors are generally an ocean deposit. Although often regarded as brought down by the rivers, being *mud*; its origin is at once developed. At Nantucket (continued Prof. Pierce,) the land is preserved from being shut in by the force of the water which must find a passage; yet some parts of it, where thereare irregularities in the shore, *have* gained upon the water, and partly surrounded it, by which the enclosed lagoons are formed.

On this theory of the Tides, remarked Professor Pierce, Lieut. Davis thinks he can explain the sand deposits all along our coast.

Regarding the theory of the Tides advanced by Lieut. Davis, some discussion was excited. Mr. Redfield opposed the views entertained by Lieut. D. He reasoned long and well that the deposits of sand are not so much owing to tidal action as to the direct agency of the waves. Other gentlemen thought, some one thing, others another, and nothing was agreed upon definitely.

Dr. Gould observed that he was never able to find sea weed on the beach when the wind was toward the shore; but always when blowing off the land deposits were made upon the beach. This he had heard accounted for (he presumed correctly) as being the effect of an undertow, which acts always in a reverse direction to the action of the wind.

Dr. Dickeson related a remarkable incident, where, at the island of Galveston in 1839, a vessel from New Orleans was wrecked (at the south end) with a considerable amount of specie. The officers of the Custom House took immediate measures to recover the valuable cargo, but in a very little time the workmen reported the vessel nearly covered with sand. A few weeks after, at the other end of the island—some 28 miles or thereabouts—some fishermen brought up some of the doubloons. They were arrested and imprisoned on a charge of robbing the wreck, their protestations of having really found the gold at so great a distance not being credited for a moment, till scientific research convinced the authorities that the metal was really carried to that distance, of course by the force of the current. An instance of the way heavy bodies are transported.

Ripple Marks.—Some conversation ensued on this point. Prof. Agassiz observed that ripple-marks are often formed by the action of the wind upon the dry sand. But there are three distinct kinds of them—the tidal, those formed by the regular action of water, and also by wind acting upon the sand—which shows the importance of distinguishing between them. Ripple marks, he observed, only exist where tides exist; the earlier periods of the Moon's action may thus be estimated.

Fishes in Lake Superior—Antient Fossil-Formed Fishes yet in existence.

Prof. Agassiz remarked, that it had been his good fortune, during the past summer, to have opportunities in company with several friends (some of whom he now saw present) to explore the Northern Lakes and more especially Lake Superior. His attention had been called particularly to the Fishes, a subject always of very great interest to him, and of which he acquired at the Lakes some new and valuable knowledge. His object, he observed, was not so much to effect a comparison between the Fishes of the United States and Canada, as to ascertain their Geographical Distribution, and to satisfy himself whether they were *indiscriminately distributed* through all these Lakes, or whether there were differences in the localities where found.

On carefully comparing, he found that the distribution is entirely different—that particular families are in some, and other families in other parts, and that they *never leave* their peculiar locality. He finds that there are families in Lake Huron which are not in Lake Superior, and some in Lake Superior which do not move down into the lower Lakes, although the communication between them is always open and easy. The Fishes, then, of the several Lakes are very different—another illustration of the great law of distribution and localization. Prof. A. considers that these fishes originate where they are found; and it is a singular fact, that they are generally located in very similar positions with the fishes of Europe—yet, although they agree so generally with the European varieties, they are greatly different in zoological characteristics; so that there can be no transportation of the separate varieties from our own country to another, and there is no connection of the fresh water fishes of Lake Huron with those of Southern Europe—nor of Lake Superior with those of Northern Europe. [Prof. Agassiz proceeded to define these differences between them at length. In Lake Huron there are many of the Perch family—none in Lake Superior, and so on.]

—It is well known from geological data, that North America is the oldest continental land upon earth. The general ancient character of this country is deeply impressed upon the mind of the active geologist, and he [Prof. A.] could not help feeling it when exploring the Northern shore of Lake Superior. Is it not remarkable that animals now exist which are old-fashioned in their external zoological character—and that they should be of the same type with animals long since considered extinct? It is in North America where the Garpikes live, and the garpike is the only representative of the periods when that fish *only* lived?

Among these Fishes there are two types—one with smooth and the other with serrated scales, [Prof. A. explained by blackboard diagrams;]—the serrated scales have usually two dorsal fins. He had found in Lake Superior a new Fish! with spines upon the operaular bones, and all the scales HARD and serrated, and, what has never been before observed in hard scaled fishes, it has, like the Salmon an adipose or fatty fin.

Here, then upon Lake Superior, we have these old fashioned fishes upon this old soil. He considered it important to trace our living animals in their relation to the Fossils, as also their geographical distribution. This country was undoubtedly the first dry land, and the animals preserved seemed to remind us of the olden ages.

Mr. Redfield asked if the White Fish of the Lakes was not common.

Prof. Agassiz replied, it is. He mentioned that he had collected 33 Fishes on Lake Superior, and exhibited drawings of several. About a dozen of them are entirely new varieties.

[Tribune.

THIRD AND FOURTH DAYS OF THE SESSION.

Currents and Winds of the Ocean.

Lieut. Maury said it might be recollected that at the meeting of the Association in the City of Washington, in 1844, a committee was appointed to communicate with the Secretary of the Navy, to effect some arrangement by which the U. S vessels should be furnished with extended observations of the winds, currents, &c., of the ocean. The first of the results of these observations he pointed out in a series of beautiful charts hung upon the blackboard as illustrations. The object of these is to give every navigator the benefit of the experience of all.

Charts upon this plan are in course of preparation at the National Observatory at Washington, for each of the three great oceans. When they are completed, they will, it may be imagined, form for the navigator one of the most complete "Directories" as to the winds and currents of the ocean, that can be found. For the completion of this undertaking, several thousand logbooks have already been consulted, and many thousand more are still wanting.

As far as the work has progressed, it gives indications of some truly interesting and valuable results. Among these may be mentioned a region of warm water off the Coast of South America, quite as remarkable for its temperature as is the Gulf Stream itself. Between the parallels of 35 deg. and 40 deg. south, the "Perry" in August (their winter month) found the temperature of the water as high as 76 deg.—while the "Emerald" in the same month and between the same parallels, found it as low as 51 deg. Unfortunately, all vessels do not try the temperature of the water regularly, but the "Perry's" temperatures are corroborated by the vessels sailing through the same region, though at different seasons of the year. But the farther fact is clearly shown by all, viz: that *the most stormy part of the South Atlantic*, between the equator and the parallel of 40 deg., is in the vicinity of the Perry's *warm region*.

These indications of warm water here, (continued Lieut. Maury,) and of cold water there, are pregnant with meaning. They signify a cold current from the polar, and a warm one from the equatorial regions. They denote that icebergs are drifting down in a certain direction—that storms and gales are brewing in another—and they remind one with painful emphasis how much that most useful and valuable little instrument, the water-thermometer, is regarded by navigators.

Lieut. M. remarked farther, that he had been enabled to follow an indication manifested by these charts up to a point of considerable interest. An examination of several thousand logbooks led to the discovery of an anomaly in the trade winds of the North Atlantic. This anomalous region is situated between the equator and 10 deg. north, the Coast of Africa and 25 deg. west. It is somewhat wedged-shaped, with its base on the Coast of Africa and its apex about midway the Atlantic. The log-books of a great many vessels through this region, have been examined, and they show that the prevailing winds there, instead of blowing from the trade quarter, blow in the opposite direction. The trade winds in this conform part of the ocean, instead of coming from some point between N. and E., come, so to speak, from the southward and westward of these points. To the *westward of 25 deg.*, and between the same parallels, the prevailing winds are from the regular trade quarter.

Now it is a curious fact, that vessels bound from Europe or America to southern latitudes, should, from time immemorial, have been in the habit of passing right through this region, with the view of getting winds favorable to the course to the southward and westward. This is the course alike for all, whether they are bound for South America or the Indies, by either Cape. 2,200 records of the wind in this region, by vessels so bound, have been discussed, and the practical results to be announced to the seafaring men, are head winds and calms 1,400 out of 2,200 times. The chances, then, for a fair wind being at greater odds than two to one. The discovery of this fact regarding the winds, led to the pointing out of a new route from the United States to the equator. With the assistance of these charts, Lieut. M. has been enabled not only to lay off a more direct route, but also to locate it in regions of better winds, for that much of the way to the Indies and the South Sea.

Seven of the Rio bound vessels that have been induced to try this new route, continued Lieut. M., have returned their logs—and the average passage of the seven is seen to be *eleven days less* than the average by the usual route

Annual Address—Prof. Agassiz on the Classification of the Animal Kingdom.

The Annual Address was delivered by Prof. W. B. Rogers, of Virginia.

The Professor began by a review of the first commencement, the progress and development, and traced the final triumphant success of the Association. He remarked, that it is but eight years since a small band of active, scientific spirits assembled, first in this city, (Philadelphia,) under the guidance chiefly of the lamented VANUXEM—whose untimely decease we all so much deplore, and whose memory we all so freshly cherish—with the main object of examining into the geology of this country. From small beginnings the Association has most rapidly progressed, until its sphere of operations has embraced all the widely extended surface of this continent.

Prof. Pierce followed, in a dissertation on *Analytica Mechanics.*

Prof. Agassiz made the closing observations of the evening, on the subject of the *Classification of the Animal Kingdom.*

The natural Classification of the Animal Kingdom has been the aim of all the efforts of scientific men engaged in the examination of those created beings. Their object has been to investigate, if possible, and understand the great plan of creation in that particular sphere—in short, to ascertain the relation of Man to Nature; to understand why it is that we have that feeling that Man is at the head of creation—whether it is the good opionion we have of ourselves, or whether God intended everything that is created for the use of Man.

It has been computed that the number of animals existing is about half a million; and to arrange these for examination, we should have all before our mind at once. Early naturalists had observed the importance of investigations in this field; and for this purpose they had divided the Animal Kingdom into several great sections—one aquatic, another of another general form and structure, and so on. But it was soon found how heterogeneous these divisons had become; and it is to Cuvier we are indebted for the first and most complete classification.

Barnacles, continued Prof. Agassiz, are really crabs, and live as free-moving Crustacea in the early period of their lives. The young robin in the egg he had found with palmated (or webbed) feet, which it retained only so long as it remained within the liquid portions of the egg. Immediately after assuming its natural matured form, the regular birds' *fingers* (as Prof. Agassiz styles them) appeared in their usual manner.

The great point to which he wished particularly to call attention, however, was *the study of young animals*. He considered that by Embryonic investigations, and the comparison of the young of various creatures, most important information can be gained with respect to the true organization of the different species, and very valuable facts regarding the Animal Kingdom generally.

Lake Superior—Prairies.

Professor *Agassiz* gave an interesting account of the terraces and ancient river bars, drift boulders, and polished surfaces of Lake Superior. It was his belief that two separate causes had produced these appearances upon Lake Superior. There were evidences of the action of water, but there was another phenomena, for which he claimed some agency, viz.: the terraces round the Lake, he believed, indicated the shores of former water basins, showing different levels of the Lake; some of these being at its present margin, others at various higher levels, giving evidence of former higher stages of the water. Hence, there was no doubt that the relative level between dry land and water, had changed to the amount now existing between the highest terrace and the margin of the Lake, which is 300 feet. The Professor thought that these shores gave evidence of paroxysms of nature.

Thus it was a serious question whether these changes were the result of a subsidence of the water, or an upheaval of the land. Facts have been brought forward to show that the water has sunk, but the Professor inclined to the belief that the land had been upheaved by a paroxysm of nature.

He also referred to the muddy drifts and polished surfaces of the lake. He did not think that the polished surfaces resulted from the action of water, for the characteristic of the action of that element on a large extent of land, was to groove or channel out all the softer portions, by which means the harder portions of the veins were left projecting. But here all were ground down equally to one uniform level.

There were two scratches upon this polished surface, which indicated pressure from above. It was his opinion that these have been produced by the same causes which produced the glaciers. If we can find whether these glaciers move always in an inclined plane, or by some other cause, we shall have settled a great point.

Prof. A. then defined the climatic differences which occur in different regions of our own and other countries, with the alternate changes of freezing and melting, on larger or smaller masses of water; and these changes he thought would be sufficient to move any masses of snow and ice over the flattest surface, even over hills, if the mass had sufficient momentum. Now, where do we observe these scratches and polished surfaces? On the tops of mountains and the highest hills—on their very summits. He then attributed these effects to the agency of ice, although to a greater extent there are other phenomena which must arise from the action of the water.

Dr. Leconte, at the conclusion of the Professor's remarks, resisted the supposition that Lake Superior had ever risen to a height of three hundred feet. He thought the original outlet of the lake must have been through the narrow valley of Green Bay, and it was perfectly obvious that all the region below must have been filled up. He went on to illustrate the great size of the river Sault Ste. Marie, in former periods, and the immense body of water contained in Lake Superior itself. Mr. Redfield, Prof. Hall and others, also discussed the point at issue. Prof. Hall said that there was evidence that the valley of the river St. Lawrence, Lake Champlain, &c., were, at a comparatively recent period, completely covered by ocean water, subsequent to the drift.

Prof. Booth read a paper prepared by Robert Burton, Esq., on the physical geography and geology of the North Mississippi. Among other interesting facts, the author gave the following reason why prairies are usually destitute of trees. Trees planted in these regions will thrive, and the same land lying low and wet, is densely timbered. The absence of trees he could only account for by the occasional burning of the rank grass in the drier parts of the prairies, and the consequent destruction of young trees. Heat, in the lands of a sandy prairie, is also a cause of a want of these growths.

Professor Agassiz gave an account of the outlines of Lake Superior as caused by the geographical structure of the surrounding region.—Along the entire northern shore of the lake, and for some distance inland, as well as on the islands on that side of the lake, six distinct systems of dykes are exhibited, each consisting of numerous broad parallel beds of igneous erupted matter, and that the direction of the islands and successive parts of the coast line were seen to conform themselves to the bearing of these dykes as presented in each part of the coast.—He adverted to the enormous magnitude as well as the great number of these great igneous beds, and to the vast extent to which metamorphic phenomena are witnessed in these structures and other sedimentary matter lying adjacent. [Ib.

THE EARLY TRAINING OF LOUIS PHILIPPE.

[From B. Perley Moore's Rise and Fall of Louis Philippe.]

"One evening the Duke called to see me, as was his custom, between eight and nine o'clock, and told me that there was no time to lose in procuring a tutor for his sons, for that, otherwise, his children would have the manners of shopmen. He consulted me on the selection of one. I proposed Schomberg, whom he refused to accept, alleging that he would render the children pedantic. I then named the Chevalier de Dufort, who, he said, would give them a bombastic air. I then spake of Thiers, but he objected to him as being too careless; and said that he would pay no attention at all to the children. An idea struck me, and I said in a laughing tone, 'Well, what do you think of me?' 'Why not," he replied, seriously. I protested at first that I was jesting, but became so impressed with the thought of doing something at once glorious to myself and unprecedented in the history of education, that I determined to take the situation. When the Duke heard me unfold my first plans, he appeared delighted, and said, 'the thing is decided—you must be their tutor.'"*

Madame de Genlis compiled a system of education, based upon the *Emile* of Rousseau, which was thorough, and would have been excellent, had it included the inculcation of moral principle. Destitute of this governing virtue, Madame de Genlis could not, and did not cultivate it in the hearts of her pupils, who were also taught to sacrifice every thing for themselves and their family, and to regard life as a play, in which they were studiously to act a part. The pure-hearted Duchess, among her causes of grievance against Madame de Genlis, placed foremost the dramatical education given to her children, dreading the effects such a system might have upon them, by destroying the candor of their youthful hearts, and substituting artificial feelings for those of nature. An instance of this was given at Spa, where the family were passing the summer. The Duchess lay for some time dangerously ill, but recovered her health by drinking the water of the Sauveniere, a mineral spring in the vicinity. Instead of sending with simple congratulations her sons and daughter, who had not been permitted to visit her sick bed, and to whom she would so joyfully have opened her arms with maternal tenderness, Madame de Genlis must needs compose a sentimental eclogue for the occasion. The vicinity of the spring was ornamented with flowers, the groves around were so thinned as to afford a view of the surrounding landscape, and, at the appointed hour, the children were duly ranged upon a turf stage to receive the Duchess. When she appeared, Louis Philippe recited a complimentary ode, and at its close a tableau was formed around a white marble altar, surmounted by a statue of the Goddess of Health. Adelaide, her hand on her heart, and her eyes raised to heaven, appeared to be thanking Providence; while Louis Philippe on his knees, followed with a graver, as if tracing with it, the first word of the inscription on the altar—"Gratitude." It was thus that Madame de Genlis reduced every thing to stage-like rules, even filial piety; and the moral education of her pupils was alternately composed of an idyl, a pastoral, a melo-drama, and a romance.

The mental training of the children was excellent, and Louis Philippe soon surpassed his brothers and sister when he once applied himself, though having been a spoiled child he was not at first disposed to study. When his indefatigable instructress called him into her room, at the commencement of her duties, to receive a lesson in history, she relates that, instead of listening, he yawned and stretched himself, then threw himself upon the sofa, placed his feet upon the table, and closed his eyes as if to sleep. Judicious severity cured these anti-studious habits, and he was sood deeply interested, not only in the usual branches of polite literature, but in the Roman law and surgery—every hour in the day having its appointed study. A German valet, an Italian table servant, and an English teacher, were in constant attendance upon the children, and were only allowed to converse in the language of their respective countries. One day the English teacher forgot himself, and, to assist him in conveying his meaning more rapidly to his pupils, made use of the French tongue.—"Hold!" said Louis Philippe, "I will not understand you now, because you speak to me in French. I will admit that I did not comprehend what you said in English, but I will have patience to learn, if you will to speak, so let us begin it all over again." This perseverance enabled him so to master the English, Italian, and German languages, that he not only conversed in them with fluency, but wrote them grammatically; and when seated on the throne was enabled to carry on diplomatic conversations and correspondences, without being obliged to resort for aid to interpreters or secretaries.—Daily journals were faithfully kept of all that transpired between the pupils and Madame de Genlis; and Louis Philippe once remarked to an American gentleman, that, for upwards of sixty years, he had only let four days pass without making the usual entry in his diary. To practical education, so important, yet so generally neglected, Madame de Genlis paid particular attention. At their summer residence of St. Leu, near Paris, the young princes cultivated a small garden under the direction of a German gardener, while they were instructed in botany and the medicinal virtues of plants by their physician, who was the companion of their rambles. All the principal manufactories of the capital were carefully inspected, and the princes had also their own work-shops, in which they were taught the use of the lathe, of joiners' and of gunsmiths' tools. Louis Philippe excelled in *cabinet* making, (an art which, it is jocosely said, he has since turned to good account,) and, assisted only by his brother, the Duke de Montpensier, made a *beauffat* or corner cupboard, and a table with drawers, for the wife of a poor invalid soldier in the village of St. Leu.

The beds of the princes were thin mattrasses, placed upon planks with no covering but a mat, and they every morning took cold baths after rising at sunrise—healthful practices which Louis Philippe continued when king. Long pedestrian excursions with leaden soles to their shoes; equestrian, fencing, swimming and gymnastic exercises, exposure to heat, cold and rain, were mingled with the more intellectual pursuits—Madame de Genlis adopting as a rule in the education of her pupils, that ancient prayer: *Mens sana in corpore sano.*

Their artificial life did not prevent the formation of an attachment between Louis Philippe and his sister Adelaide, which grew "with their growth, and strengthened with their strength." Through years of despondency and misfortune, when the horizon was darkly unpromising, they comforted each other by their mutual hopes, counselled each other with their best advice, cheered on each other by their brightest anticipations, defended each other from calumny, and vindicated each other's fame, with a steadfastness of purpose and a devotedness of heart which all lovers of constant affection must admire.—She was religious without bigotry, and her serious duties were always characterized by a benevolence as cheerful as it was expansive—adversities had made her acquainted with the desire (when brighter days shone upon her) to administer to want.

* Memoires de Madame de Genlis.

THE FUTURE—OUR SOCIAL SYSTEMS.

All thinking persons feel that the never yet adjusted relationship of class to class, in our social systems, is an urgent problem, carrying with it every kind of difficulty, and which the now-pending revolutionary conflicts between classes on the Continent are rendering more difficult and more perilous every day among ourselves. Great organic changes, or measures equivalent to organic changes, must be brought to bear upon the social malady—or otherwise it will, in this country as it has in France, come to its crisis spontaneously, and with an accompaniment of the direst calamities. These changes, or these measures of relief, we believe to surpass the powers of the legislature to give effect to them, even if they do not surpass its wisdom to devise. The alternative, therefore, is the occurrence of a terrific crisis, and the repetition of such at short intervals; or else the bringing in of a force new to politics, and hitherto latent in the inspired writings.

It has been latent hitherto; because that state of the social system which should bring it into activity belongs to the present time, and is itself now only partially developed. What might be called *social consciousness* is that which distinguishes the civilized communities of modern times. The consciousness implies, not only a wide spread cognizance of the condition of the several classes that make up the body politic, but a *feeling* pervading each class, and connecting each with the others by a sort of vital sympathy. The body politic is continually coming into nearer and nearer analogy with animal life. There is within it one sensorium, towards which all sensations tend, and one nervous system, affected throughout by any morbid conditiou of any part or member. Representative government, whether it may be more or less complete, theoretically or practically well managed, is but one of the modes of national consciousness, and only one medium of the national volitions. Through the press, and by the means of that extended and instantaneous interchange of feeling and will which belong to a commercial state, and which the recently contrived velocities of correspondence and of transit so wonderfully facilitate, everything that is anywhere thought, felt, suffered, intended, wilded, or done, is instantly reported, understood, and (to use a physiological term) is duly assimilated, and is commingled, either as aliment, or as medicament, or as infection, or as poison, with the system.

But this universally diffused social consciousness brings with it a relationship, between class and class, of mutual dependence and of obligation, which otherwise could not be alleged. Men who live under an absolute despotism, as in Turkey or Russia, witness individually the wrongs that are endured by others individually or by classes, with apathy, or with sympathy, as it may happen, yet with no consciousness of an implied moral responsibility, and with no sense of moral reciprocity. But whether we distinctly admit the fact or not, the *feeling* that spontaneously arises in every bosom, on parallel occasions, in countries where the agents of government are responsible, where there is popular representation, a free press, and absolute liberty of speech and action, is wholly of another sort. This feeling has in it something of that tumultuous restlessness which attaches to the active moral sentiments. The reported sufferings of classes, or the knowledge of their degradation, their ignorance, and their hopeless destitution, excites (at least in sound minds) not compassion simply, but a self-reproaching disquiet, of which we do not easily rid ourselves. "These things," we say to ourselves and to another, "ought not so to be: they *must* not be suffered: something *must* be done, or attempted, to bring in a remedy."

Now, this is a modern feeling: it is the accompaniment of an advancing political condition; and it is the symptom of the diffused vitality of the social system. What then follows? or what is it that must take place in consequence of this vitalizing of the social mass? In a country within which a *definite moral code* is recognised as of ultimate authority, and is bowed to because its sanctions are held to be valid, in such a country it is inevitable that this same moral code, which heretofore was only of private interpretation, or which took little effect except as it bore upon the conscience of the *individual* in his behaviour towards *individuals*—this code, sustained by its awful sanctions, must, and will eventually, come into effective operation, as bearing upon what we may call the social, or the political conscience. In this country the decisively practical turn of the national mind, and the dislike of abstract or metaphysical reasoning as applied to substantial interests, happily comes in to aid the national feeling in favor of Christianity as an ultimate authority in morals. Already we may discern the onward movement of a silent process, which is bringing all the difficult questions of class wellbeing up to the tribunal of the one recognised religious authority. Unless dire catastrophes should come in to throw us aback, and to break up the social machinery, it must ere long come about, in this country, and notwithstanding the prevalence of infidelity and impiety in the highest and in the lowest classes, that these political problems will be dealt with on the ground of RIGHT, as affirmed, defined, or implied, in Holy Scripture.

[North British Review.

THE CHRISTIAN SOLUTION OF THE SOCIAL PROBLEM OF OUR AGE.

[From Rev. S. Osgood in the Christian Examiner for September.]

In all ages Christianity has concerned itself actively with the social condition of man, and the Church has never utterly forgotten to enjoin mercy upon the powerful, and offer comfort to the feeble. We need not name the social revolutions produced by Christianity,—the rebuke of oppression,—the emancipation of the slave,—the elevation of the laborer,—the defence of the feeble,—the protection of woman,—the abolition of polygamy,—the care of the poor,—the religious education of the people. It is obvious, that without entering into any ambitious historical disquisitions, the experience of any Christian denomination is enough to prove the power of Christianity to remove the worst social evils. Alloyed as our sectarian religions may be with baser elements, it is undeniable that the rise of the various denominations has been attended with a constant development of social virtue, power, and prosperity. Who will deny that the history of Christianity constantly illustrates the connection between Christian principle and good social economy, or that Wesley, Bunyan, Fox, and such minds, have done far more to bring on a true civilization than any of our boasting socialists? Hardly a more interesting book could be written than one upon the political and social economy of Christianity, as shown in the history of the Christian Church in its various communions. It would not fail to prove that the religion of the Bible elevates its receivers both in social welfare and in spiritual life, and that their temporal as well as spiritual prosperity becomes a blessing to others as well as to themselves.

How can it be otherwise? A man's welfare depends far more upon his purposes than upon any of the accidents of fortune. Character controls the outward lot more than the outward lot controls character. What can act more beneficially upon character than a cordial recognition of the God of the New Testament, and of the obligations and priilleges of that heavenly kingdom revealed with Divine authority by our Saviour? Wherever Christianity is sincerely welcomed, a radical change takes place in the life of the individual and the habits of the community. The plainest Christian virtues, such as chastity, sobriety, frugality, peace, have more to do with promoting the true prosperity of a family or town than any specifics of politicians or theories of socialists. Where those virtues fail, the fertility of Eden would become a curse. Where these exist, the ungenial soil whose native products are little more than granite and ice becomes an Eden in peace and plenty. How powerful is the Christian idea of domestic purity and union! An adulterous people, like the Parisians, have not yet learned that there is in the Bible a secret of political economy far more efficient than can be found in any of the roseate speculations of their theorists. The Christian family, honest, industrious, temperate, kindly, seeking worldly good with a due regard to moral principles and eternal aims, is always a source of power and blessing to the community, consecrating mediocrity or affluence by a spirit that shows how much of the kingdom of heaven may exist on this our earth.

We are well aware of the indifference and worldliness that infect the Christian Church.—Yet we have never lived in a place in which the Christian Church was not the centre of light, love, and power to the whole community. We have never yet seen the church that it did not concern itself for the relief of the poor and the instruction of the ignorant,—that did not aim to impress the rich with a sense of their responsibleness to God, and to extend to the poor relief in sickness, and to their children the blessings of an education which is better than gold. The religion of the Bible, whenever dispensed in its freedom, has been the most powerful stimulus to mental energy. The worth which it attaches to the soul lies at the basis of its zeal for education, alike intellectual, moral and religious. What can be more diffusive and auspicious than the principle of such popular education? Wherever its aid is denied, either by priestcraft or despotism, crying social evils are found. Myriads of uneducated laborers, able to give only the rudest kind of toil for bread, are kept in prosperous times but little above the starving point, and the least fall in the financial tide sinks them into misery.

However imperfectly carried out, the spirit of Christianity, as regarded by christians generally, tends to meet the very dangers of our civilization, without neutralizing its power. Not despising wealth, it honors its true use. Not condemning the energies of science and art, it views them in their moral and religious bearings. Without wishing to destroy the competition which is such a stimulus to industry, it strives to modify its spirit and overrule its tyranny by that cooperative good-will which is the highest motive in social action and the true basis of social order. If any thing like a true Christian heart prevailed throughout Christendom, we should have very little fear for the civilization of the nineteenth century, with all its wealth, science, art, enterprise.

STATE OF ANTI-SLAVERY FEELING AT THE SOUTH.

There are many indications at the South gratifying to those who desire the abolition of slavery. The Charleston (S. C.) Mercury, a paper the most devoted to the defence and promotion of the Slave interest, alludes to a correspondent, who, in speaking of extending slavery into our newly acquired Mexican territories, says:

"I know that there are those in our midst, who do not hesitate in private to declare their *honest conviction*, that they see no valid objection to excluding slavery from the territories. And there are some of them strong-minded men, themselves slaveholders, and native Charlestonians."

Says the Louisville Examiner; "No men are so thoroughly acquainted with the evils of slavery as slaveholders, and in conversations with friends those evils are candidly admitted. We are acquainted with a Mississippi planter, the proprietor of a large number of slaves, who is as earnestly opposed to the extension of slavery as the greatest curse that can be inflicted on a community, as any other person of our acquaintance. We are intimately acquainted with another Mississippi planter, the proprietor of more than one hundred slaves, who has been a warm politician from his youth up, who refuses to support either of the presidential candidates for whom electoral tickets have been formed in his State, because neither of them is pledged to sustain the Wilmot Proviso. We have but a limited acquaintance with Mississippi cotton planters, but we have no doubt that a large number of them are heartily opposed to all measures which contemplate either the extension or the perpetuation of slavery. Our acquaintance and friendship embrace a very large number of Kentucky slaveholders, and there are very few of them who regard slavery with the least degree of favor."

A FINE ILLUSTRATION OF CONVERSION.

(From a sketch of Father Taylor by the late Mrs. A. L. Cross.)

"I had a friend," said he, "who kept an eagle in a cage. What American does not love that noble bird—the bird of his country! Some men will shoot an eagle; for my part, I would as soon shoot an angel. Below man, there's nothing so much like God. He flies above the clouds, and gathers the thunder under his wings. Whenever I see an eagle, I am almost ready to fall down and worship. My friend's eagle always appeared melancholy. For a long time, he had not seen the mountains nor the sun.—Confined in his cage, he had forgotten that he had wings, and was an eagle. Yet he was restless and unhappy. He would walk round and round within the bars that enclosed him, as if seeking means of escape. I thought it was cruel to keep him thus imprisoned, and besought my friend to set him at liberty. He at first refused; but after much urging consented. The noble bird, once outside of his prison, walked round it several times, as if to satisfy himself that he was free. After a while he stopped and stretched his limbs, shook his feathers to the wind, and spread his wings as if to try them. Then he fixed his eyes upon the sun, and felt himself an eagle. In a moment he clapped his wings, bounded from the earth, and soared out of sight in the bright blue heavens. Thus," said the speaker, "we languish in this miserable prison, which we call the world;

And Satan binds our captive souls
Fast in his slavish chains.

We are enervated by evil habits, and know not our capabilities of ascending to God—know not the privileges of our redemption and immortality. Earth and time limit all our views and hopes. There is no rest—there is no happiness. But Christ comes to set the prisoner free. Now he feels a new life-pulse within him. Old things are passed away; all things become new. He looks up; feels a divine attraction; bids adieu to earth and sun; and speeds him to the bosom of God!"

CLERICAL ANECDOTES, TOASTS &C. At the Commencement Dinner of Brown University, Pro. Caswell remarked that some of the sons of Brown had, like Ulysses, visited many lands and looked upon the monuments of ancient civilization. What have they brought back to tell us?

The Rev. Dr. Pomeroy being loudly called for rose to reply. He disclaimed all acquaintance with Ulysses, though he admitted that he had looked upon his kingdom, and had formed so very favorable an idea of the home of that monarch, that he wondered at his extensive wanderings. He had looked upon strange lands and ancient monuments, had seen Greeks and Jews and Arabs, and had slept in the tents of the Bedouins; but he had never been so much *confounded* as he was at that moment. In the course of his very interesting remarks, he related an anecdote of a Roman ecclesiastic who, in reply to whatever question might be proposed, always begun by saying, "I make a distinction." A Cardinal having invited him to dine, proposed to derive some amusement for the company from the well known peculiarity of his guest. Saying to him that he had an important question to propose, he asked, "Is it, under any circumstances, lawful to baptize in soup?" "I make a distinction," said the priest; "if you ask, is it lawful to baptize in soup in general? I say *no;* if you ask, is it lawful to baptize in your Excellency's soup? I say *yes*, for there is really no difference between it and water." Dr. Pomeroy also gave an interesting account of his travels in Palestine, concluding with an anecdote of a rough Englishman with whom he was bathing in the Dead Sea, the water of which he described as the concentration of every thing that is salt and every thing that is bitter. The Englishman having by accident taken a swallow of it, exclaimed, "bless me, how it does taste of Sodom and Gomorrah!" The same learned traveller informed Dr. Pomeroy that he had *exploded* all Egypt and found it every where watered by artificial *irrilation*.

In reply to a sentiment complimentary to old *Harvard*, Rev. Mr. Osgood being called for, rose. He disclaimed the right in the presence of so many of her older sons to stand up as the representative of Harvard, but appeared in obedience to the call which was made upon him. Harvard University, he said, owed most of her prosperity to the union of feeling between her scholars and her merchants. The sight of the two portraits before him, the portraits of Nicholas Brown and of Francis Wayland, reminded him of this, and he proposed a sentiment:

The portraits of Brown and Wayland—The scholar and the merchant;—may their presence here to-day be the omen to the University of a glorious future, which shall come from the union of her learned scholars and her affluent merchants.

Rev. Dr. Hall said that as this was the first time that the Commencement dinner had been held in this elegant hall, and as all must have been struck not only with the excellence of the viands, but with the exceedingly tasteful manner in which the tables had been spread, he thought it appropriate that the company before separating, should express their thanks to Mr. and Mrs Elliott. The suggestion was unanimously responded to, and Dr. Hall concluded with an amusing anecdote of the abuse of pound cake, in which the "Commencers" of Harvard at one time indulged to such excess, as to call forth a special statute banishing the obnoxious article from the table at Commencement. [Prov. Jour.

THE BEGGARS OF NAPLES.—ASCENT OF VESUVIUS.

[From Rev. Mr. Bellows' Correspondence in the Christian Inquirer.]

NAPLES, July, 1848.

Naples swarms with beggars; so does all Italy; but Naples to the last degree endurable. It is impossible for a stranger to walk or ride without being assailed by the halt, blind, sick, boy—all lying in wait for his steps and capable of an opportunity which is irresistible. Every form of sickness and misery is paraded to move the compassion of the merciful. The dumb point to their sealed mouths and implore charity; the lame hobble along with prodigious speed to claim the equivalent for their infirmity. Every hill, where carriages must necessarily drive slowly, is a station for the old and sick, who seem to value the spot just in proportion to its height, and the corresponding lengthening out of the period in which their importunity cannot be escaped. The inexperienced traveller thinks that a little resolution and firmness will check the imperativeness of these beggars. He imagines that their importunity will only prove an additional reason with them for denying a claim made with such tedious and annoying pertinacity. But woe to that man who makes up his mind to give nothing to Italian beggars, particularly if he does it on principle. It will be the most costly resolution he ever made, and do as much as anything can to make his stay there disagreeable. It is idle to contend with the men who are willing to waste an hour, or run a mile for a cent, and who want money, enough to degrade themselves by a supplication for a penny, such as an American of any class would hardly make for his life. The traveller has neither time nor nerve, to spare for such an unequal competition. It is far better to be supplied with coppers and to give them at once to those who appear most needy. One may reckon that twenty sous a day, given to beggars will save him a great deal of irritation and wasted resolution. It is not with the beggars of Italy as it is at home. They are usually the aged, the sick, or the maimed—and every one who visits the country must perceive how much necessary poverty and distress there is among the people. It is not too much to say that thousands are beggars in spite of themselves. Of course there are many impostors, and sluggards who beg, because it is the easier way to live; but for the most part beggary in Italy carries such unmistakeable misery with it, that all one's notions of the inexp

few days at Naples. But most fortunately this inactivity presaged a special eruption. On looking out, one evening, from the window of our hotel, which commanded a glorious view of Vesuvius and the bay, we beheld the magnificent spectacle of a mountain on fire. Every few moments a burst of flame came from the crater, and very soon, streams of lava were veining the sides of the cone with fire. The smoke that hung over the summit, was brilliantly illuminated, and our best expectations from the volcano were more than met. It was not, however, until we ascended the mountain that we received any just ideas of the terrible power with which it is armed. It is beautiful and singular from below; it is awful in the stage in which we saw it, from above.

The ascent of Vesuvius is a much more fatiguing matter than its great commonness had prepared us to find it. The labor, it is true, is now confined to one great effort, but that effort is tremendous. The carriage-road is now finished to the Hermitage, and the ride to the foot of the cone on horse-back is easily accomplished, but there commences the tug. For about a thousand feet, an ascent as nearly perpendicular as the law of gravity allows mortals to overcome, presents to the pedestrian a surface of sliding cinders, in which his foot sinks and falls back at every step. The boldest traveller is soon glad to accept the assistance of one of the numerous lazaroni that are watching his necessities with eager eyes. With a horse's bridle slung over the lazaroni's shoulder, and the rein in his own hand, the aspirant follows his guide, and finds his own weight sensibly diminished by this arrangement. If he is also pushed from behind, a still greater relief is afforded him, but with all appliances and means to boot, he finds the difficulty, the length and the fatigue of the ascent, sufficient to make his bones and muscles ache for at least a week afterwards. Ladies are carried up in an ordinary arm-chair, supported by poles on the shoulders of four men, with a relay of two. This is a very severe exercise for the carriers, who are paid poorly by the five dollars' charge. The pleasure of the ascent is almost entirely destroyed for ladies by a sense of the suffering it costs human creatures. Those who went up in our party were exceedingly dissatisfied to find themselves unexpectedly in a position in which their ease was purchased so inhumanly, and thought themselves ill repaid for it by what they saw at the top.

On reaching the foot of the cone it is manifest that you are at the bottom of the old crater, and that the jagged wall that forms the peak of mount Somma, is a part of its inner side. On attaining the top of the large cone, from which rises the peak that now forms the mouth of the volcano, you find yourself, not in a hollow as you expected, but on a rounded surface, so that the old illustration of a cup and saucer is only true on the supposition that the saucer is upside down. This surface is very irregular and all locomotion here is difficult. We made our way with peril to shoes and clothes, and with bruises to hands and limbs, to the point where the lava finds a subterranean escape from the lower part of the peak, and runs in a lazy but fearful river, a half mile down the side of Vesuvius. Unlike most runners in this hot season, it cools as it runs and gradually stiffens into a solid mass.—The heat from this torrent was excessive, and we could remain on its brink only a very few moments. Meanwhile the mountain was vomiting smoke and flame, and every few minutes, a shower of stones and sheets of molten lava, that fell with a resounding noise upon the sides of the peak, sufficiently near to us to make it prudent to advance no further. The guides discouraged any attempt to scale any portion of the peak, so that we reluctantly abandoned the hope of looking the mountain in the throat.

The account of Pompeii and the museum we must reserve to another letter, although we cannot promise that it shall be the next. Interesting matter accumulates much faster than we can commit it to writing, so that our letters must necessarily be full of breaks.

CHRISTIAN REGISTER

BOSTON, SATURDAY, OCT. 7, 1848.

DISCUSSION OF THE ATONEMENT.

We have mentioned the commencement of this Discussion between Rev. Dr. Converse, editor of the Christian Observer, and Rev. Dr. Rice, of Cincinnati. It has now reached the 7th No. on each side. In the last No. but one, Dr. C. alluded to Matthew viii. 16, 17, while he put in his protest as follows: "Our friend will not, we trust, speak of Matthew's exposition of the metaphorical phrase as a Socinian interpretation." Dr. R. could not however let slip so fine an opportunity to push his antagonist.—We will quote Dr. R's reply, and then add a comment.

We proved, that our Saviour endured the penalty of the law by those Scriptures which teach that he did *bear the sins* of his people. Dr. C. replied—that to *bear sin* was simply to suffer for sin. We cited other portions of Scripture to prove, that this phrase uniformly signifies to bear the *legal punishment* of sin, and called upon him to sustain his interpretation. He quotes Math. 8: 16, 17,—"They brought unto him many that were possessed with devils; and he cast out the spirits with a word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. To bare infirmities and sicknesses is to cure them or remove them. Of course to *bear sin*, if the phrases are of similar import, would be to turn men from sin. Dr. C. has said, that to bear sin is to suffer for it, but not to endure its penalty; and to prove this, he quotes a passage which teaches that our Saviour wrought miraculous cures! Did any one ever see such logic! Dr. C. cannot be ignorant, that his method of interpreting the phrase *to bear sin* by the language of Matthew, is precisely that resorted to by Socinians; and this fact is truly ominous.—Dr. C., in order to escape from the doctrine that Jesus Christ endured the penalty of the law, is forced to adopt the Socinian interpretation which has been opposed and refuted by every evangelical writer on this subject! And if he can adopt this interpretation of the passages in question, he will have little difficulty in getting entirely rid of an atonement.

But is the passage quoted by Matthew explanatory of the phrase *to bear sin*? 1st. The uniform meaning of the phrase in the Bible is to endure the penalty of sin. This Dr. C. has not denied. "To bear sin or iniquity," says Dr. Hopkins, "is to suffer the punishment of it, or the evil which it deserves, and with which it is threatened. This appears not only from the plain, natural import of the phrase, but from the use of it in the Bible, of which there are many instances." Turretine says, "There are most weighty reasons on account of which we ought not to depart from the primary and most common signification, according to which Socinus himself acknowledges, that to *bear sin* is the same as to *bear the penalty of sin*." We regret that Dr. C. seems more unwilling than even Socinus to acknowledge the true meaning of the language of Scripture. One would have thought, that he would have felt bound to give some arguments to sustain him in departing from the primary and uniform meaning of the phrase under discussion, and from the interpretation given by standard writers, such as Hopkins, Hill, Turretin, and others, but he does not!—2d. To bear *infirmities*, as Dr. C. will not deny, required only the exertion of *divine power*. Was this necessary in *bearing sin*! He will not pretend that it was. Why, then, does he quote a passage which speaks of the former as explanatory of the latter! 3d. But Peter tells us how he bore the sins of his people. He bore them "in his own body on the tree." Turretine proved that he endured the penalty of the law, "Ex modo portandi, qui describitur per attritionem et vulnerationem, et conjectionem in eum, quod dici non posset, nisi poenam peccati in se suscepisset"—FROM THE MODE OF BEARING SIN, which is described by bruising and wounding, and laying it upon him, which could not be said unless he had taken upon himself the PUNISHMENT OF SIN.—"Item quod dicitur apud Petrum portasse in corpore suo super lignum, scilicet per poenae perpessionem"—The same which is affirmed by Peter, that he bore it in his own body on the cross, namely, BY ENDURING THE PENALTY.

Those who reject the orthodox theories of atonement may see here, certainly, the strength of their position. Our ground is this. In Matthew, the figure is used of Jesus taking the burden of men's sickness off their own wearied bodies, and carrying it himself. By this, is of course meant that he cured them. So even Dr. Rice admits; who says the "passage teaches that our Saviour wrought miraculous cures." Literally understood, the passage would teach that the burden of which he relieved others, he took on himself—bore in their stead—and there is great propriety and beauty in the affirmation, since he was 'a man of sorrows and acquainted with grief.' But it is doubtless a figure of speech.

So also is it a figure of speech, when Peter says, "he bore our sins in [*or on*] his own body on the tree." Why not? He bore men's sicknesses in his own body—that is, he cured them. He bears our *sins* in his own body—that is, he redeems us from the power of sin, and makes us holy.

But farther.—St. Matthew's is an exposition of a strong passage in Isaiah, (liii. 4,) used by the Orthodox to prove an atonement. A mere dogmatist, such as Dr. Rice seems, might care little for this; but we cannot see how men like Dr. Converse can fail to see that in this interpretation of Matthew, the whole ground is conceded to Unitarians.

We cannot forbear appealing to our orthodox brethren, and candidly asking, Do we, in resolving the various passages which express atonement, into metaphors, deal any more freely with them than it is absolutely necessary to deal with Matthew?

It is gratifying to hear Dr. Converse frankly affirming as follows: "We appeal from Dr. Hopkins to the Apostles—to 1 Peter ii. 24, James ii. 21, Hebrews vii. 27, xiii, 15, 1 Peter ii. 5." And while he safely challenges Dr. Rice "for a single text in which the word in question [to bear, to offer,] means *to endure the penalty* of the law," we ourselves feel equal confidence that neither the word itself, nor any passage in which it is found, teaches the doctrine of a vicarious atonement. Our new-school brethren cannot take a step in arguing with their old school brethren without advancing on Unitarian ground.—

COGENT REASONING.—TRINITY.

We think our readers will pronounce the argument given below a sound one for the purpose, and agree with Dr. Rice, (the disputant now speaking,) that it is, as he avers, as good against the Trinity. Only for the word "sophistry," which Dr. Rice finds more convenient to pronounce than to detect or expose, put *argument*, and it is a good refutation furnished by Trinitarians against their own doctrine.

"And *how* does he prove that *they* teach *this doctrine*? Does he cite the statement of it from the Confession or Catechisms? No—*nothing* like it. Does he show that they use the phrase "*penalty of the law*," when they speak of *the nature* of the atonement? *Never in no instance.* Does he show that they use a word of the *same* meaning as *penalty*, in speaking on this subject? No—he cannot find a *single word* of the same meaning in any of their statements of the doctrine. *How* then does our friend prove that *they teach* his favorite theory? Why he proves by their language that they teach *something else*—and he *infers*—for his argument here as from the Bible, is a string of *inferences* and *interpretations*—he *infers* from the *something* which they *do* teach, that they also hold and teach a doctrine which they have *not even named*!"

This argument, if it is worth any thing, would be conclusive against the doctrine of the *Trinity*. Suppose Dr. Converse to have made an able argument from the Scriptures, in proof of this doctrine. A Unitarian replies thus: "Does he cite the statement in the Scriptures, that there are three persons in the God-head? No, *nothing like it*. Does he show that they used the word *Trinity*, when they speak of the Divine Being? *Never—in no instance.* Does he show that they use a word of the *same* meaning as *Trinity*, in speaking on this subject? No, he cannot find a *single word* of the same meaning in any of their statements, of the character and perfections of God. How then does our friend prove that they teach his favorite theory?—Why—he proves by their language, that they teach *something else*, and he *infers*—for his argument from the Bible, is a string of *inferences* and *interpretations*—he *infers* from *something* which they *do* teach, that they also hold and teach a doctrine which they have *not even named*.' Let Dr. C. answer the sophistry of the Unitarian, and he will thus answer his own.

Dr. Converse, in his reply, pithily alludes to Dr. R's method of discussion, and says:

These several points before crowding others on his attention, Dr. R. will not we trust, overlook, or call them *Unitarian*, to give them a bad name. If our positions are *true*, and in accordance with the Scriptures and the Confession, it will be magnanimous in him to admit their truth.

A QUESTION ASKED BY THE "LIBERATOR."

The editor of the Liberator, having noticed our Southern correspondent, "W. P.," who, it may be remembered, suggested that the apostle Paul did not regard slavery as a wrong, asks, "Is this the opinion of the editor, [of the Register,] too? If not, why is he silent?"

The editor of the Liberator overlooked an answer to his question, in the same paper, inside page, in an editorial entitled "St. Paul on Slavery."

The Liberator wonders that we should express high respect and esteem for any man who can defend slavery, and he holds us up, particularly to English Unitarians, as illustrating "the sterling value of the anti-slavery professions and protestations of Unitarian ministers and editors." We will not affect to despise the approbation of the Liberator. But we cannot afford to propitiate it by making opinion the test of character, and by refusing, because we see a mote in our brother's eye, to acknowledge sterling excellencies of heart and life, that have stood the trial of more than three score years and ten. We will not offend our Unitarian brethren on the other side of the water, by supposing that they can respond to the Liberator's Phariseeism.

☞ "The Christian Rationalist" is now in course of regular publication. It has dropped, in good taste we think, the other part of its title—"Theological Reformer."

☞ Rev. M. G. Thomas has accepted an unanimous invitation to the second Unitarian Church, New Bedford.

AN ORATION,

Delivered before the Society of the Phi Beta Kappa, at Cambridge, Aug. 24, 1848. By Horace Bushnell, Cambridge: Published by Geo. Nichols. 1848. pp. 39. From Crosby & Nichols.

We are glad to have now the opportunity of dwelling longer, and at will, on this brilliant and inspiring discourse, of which our readers have already had some account in the Register. It is itself an illustration of its subject—Work and Play—Work in the laboratory of thought; exhausting work we doubt not, until the subject, through familiar handling, became Play; and even, at last, it had not become perfect Play, for around the neck of the orator was the drag-chain of the manuscript, to which in the delivery he was confined. From Work we do not expect to be released in this world, but all the betokenings of "that bright world to which we go," indicate Rest there—rest from work as toil; play in work; perfect unconsciousness of hindrance or constraint; perfect freedom and joy in doing God's will. We give a few extracts which seem to us as true as they are brilliant:

THE DISCIPLINE OF EVIL TO PREPARE MAN FOR CHOICE OF THE GOOD.

"It will also be seen that this free state of man involves a moral experience, and possibly somewhat of a bad or selfish experience, whereby his choices may be settled in the permanent love of goodness. For this, in fact, is the greatness of all greatness, that it is of the man himself, the measure of his own free aims and aspirations. And if so much depends on the soul's choices, it needs to be made wise that it may choose wisely, and possibly to choose unwisely in order that it may be wise. Thus it descends into selfishness and evil, which are only forms of work, there to learn the wisdom of goodness in the contrasts of distaste, weariness, and hunger. And this, I suppose, is the solution of the various travail that is given to the sons of men to be exercised therewith. Some men work to get money,—others, quite as hard to spend it. Some men work to get reputation,—others, who have it by accident, work harder in seeing it go by a law. There is a laborious ease, and even a laborious idleness. What we call pleasure is commonly but another name for work,—a strenuous joy, a laboriously prepared and therefore wearisome happiness. We all go to our self-serving and work, till at last we learn, it may be, to cease from ourselves, and then—we play.

"But there is yet another office served by work, without which the state of play is never complete. The man must find inspiring forces, objects that exalt the feeling, ideals to embrace that will beget a spontaneous greatness in him. But he is ignorant, at first, even of facts; and how shall he find his ideals, unless they are discovered in the practical throes of experience, labor, and study? How shall he turn himself to things that shine with their own brightness, ideal objects born of the soul's own thought and luminous by a divine quality hid in themselves, unless he has sweltered for a time in self-exercise and the dust of labor? Then, at last, he conceives and embraces in his love sublimity, beauty, honor, truth, charity, God; and the inspiration he feels imparts to him somewhat of a higher nature, spontaneously good, wise, great,—joyous of necessity."

THE DRAMA.

"We love to see life in its feeling and activity, separated from its labors and historic results. Could we see all human changes transpire poetically or creatively, that is, in play, letting our soul play with them as they pass, then it were only poetry to live. Then to admire, love, laugh,—then to abhor, pity, weep,—all were alike grateful to us; for the view of suffering separated from all reality, save what it has to feeling, only yields a painful joy, which is the deeper joy because of the pain. Hence the written drama, offering to view in its impersonations a life one side of life, a life in which all the actings appear without the ends and simply as in play, becomes to the cultivated reader a spring of the intensest and most captivating spiritual incitement. He beholds the creative genius of a man playing out impersonated groups and societies of men, clothing each with life, passion, individuality, and character, by the fertile activity of his own inspired feeling. Meantime the writer himself is hidden, and cannot even suggest his existence. Hence egotism, which also is a form of work, the dullest, most insipid, least inspiring of all human demonstrations, is nowhere allowed to obtrude itself. As a reader, too, he has no ends to think of or to fear,—nothing to do, but to play the characters into his feeling as creatures existing for his sake. In this view, the drama, as a product of genius, is, within a certain narrow limit, the realization of play.

"But far less effectively, or more faintly, when it is acted. Then the counterfeit, as it is more remote, is more feeble. In the reading we invent our own sceneries, clothe into form and expression each one of the characters, and play out our own liberty in them as freely, and sometimes as divinely, as they. Whatever reader, therefore, has a soul of true life and fire within him, finds all expectation balked, when he becomes an auditor and spectator. The scenery is tawdry and flat, the characters, definitely measured, have lost their infinity, so to speak, and thus their freedom, and what before was play, descends to nothing better or more inspired than work. It is called going to the play, but it should rather be called going to the work, that is, to see a play worked, (yes, an *opera!* that is it!)—men and women inspired through their memory, and acting their inspirations by rote, panting into love, pumping at the fountains of grief, whipping out the passions into fury, and dying to fulfil the contract of the evening, by a forced holding of the breath. And yet this feeble counterfeit of play, which some of us would call only "very tragical mirth," has a power to the multitude."

WAR.

"In like manner, the passion of our race for war, and the eager admiration yielded to warlike exploits, are resolvable principally into the same fundamental cause. Mere ends and uses do not satisfy us. We must get above prudence and economy, into something that partakes of inspiration, be the cost what it may. Hence war, another and yet more magnificent counterfeit of play. Thus there is a great and lofty virtue that we call courage (*cour-age*,) taking our name from the heart. It is the greatness of a great heart, the repose and confidence of a man whose soul is rested in truth and principle. Such a man has no ends ulterior to his duty,—duty itself is his end. He is in it therefore as in play, lives it as an inspiration. Lifted thus out of mere prudence and contrivance, he is also lifted above fear. Life to him is the outgoing of his great heart,—*heart-age*, action from the heart. And because he now can die, without being shaken or perturbed by any of the dastardly feelings that belong to self-seeking and work, because he partakes of the impassibility of his principles, we call him a hero, regarding him as a kind of god, a man who has gone up into the sphere of the divine.

"If I may tell you just here a very important secret, there be many that are called heroes who are yet without courage. They brave danger by their will, when their heart trembles. They make up in violence what they want in tranquility, and drown the tumult of their fears in the rage of their passions. Enter the heart and you shall find, too often, a dastard spirit lurking in your hero. Call him still a brave man, if you will, only remember that he lacks courage.

"No, the true hero is the great, wise man of duty,—he whose soul is armed by truth and supported by the smile of God,—he who meets life's perils with a cautious but tranquil spirit, gathers strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty. And if we must have heroes, and wars wherein to make them, there is no so brilliant war as a war with wrong, no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy.

"But if bravery be not the same as courage, still it is a very imposing and plausible counterfeit. The man himself is told, after the occasion is past, how heroically he bore himself, and when once his nerves have become tranquillized, he begins even to believe it. And since we cannot stay content in the dull, uninspired world of economy and work, we are as ready to see a hero as he to be one. Nay, we must have our heroes, as I just said, and we are ready to harness ourselves, by the million, to any man who will let us fight him out the name. Thus we find out occasions for war—wrongs to be redressed, revenges to be taken, such as we may feign inspiration and play the great heart under. We collect armies, and dress up leaders in gold and high colors, meaning, by the brave look, to inspire some notion of a hero beforehand. Then we set the men in phalanxes and squadrons, where the personality itself is taken away, and a vast impersonal person called an army, a magnanimous and brave monster, is all that remains. The masses of fierce color, the glitter of steel, the dancing plume, the waving flags, the deep throb of the music lifting every foot,—under these the living aces of men, possessed by the one thought of playing brave to-day, are rolled on to battle. Thunder, fire, dust, blood, groans,—what of these?—nobody thinks of these, for nobody dares to think till the day is over, and then the world rejoices to behold a new batch of heroes!

And this is the Devil's play, that we call war. We have had it going on ever since the old geologic era was finished. We are sick enough of the matter of it. We understand well enough that it is not good economy. But we cannot live on work. We must have courage, inspiration, greatness, play. Even the moral of our nature, that which is to weave us into social union with our kind before God, is itself thirsting after play; and if we cannot have it in good, why then let us have it in as good as we can. It is at least some comfort, that we do not mean quite as badly in these wars as some men say. We are not in love with murder, we are not simple tigers in feeling, and some of us come out of battle with kind and gentle qualities left. We only must have our play.

"Note also this, that, since the metaphysics of fighting have been investigated, we have learned to make much of what we call the *moral* of the army; by which we mean the feeling that wants to play brave. Only it is a little sad to remember that this same moral, as it is called, is the true, eternal, moral nature of the man thus terribly perverted,—that which was designed to link him to his God and his kind, and ought to be the spring of his immortal inspirations."

THE TRULY PHILOSOPHIC METHOD OF DISCOVERY.

"There is yet another topic which requires to be illustrated, in order to complete my subject, but which I can touch only in the briefest manner. I speak of philosophic method, or the true method of scientific discovery. The inductive method, sometimes called the Baconian, is commonly represented in a manner that would make the philosopher the dullest of beings, and philosophy the dullest of all drudgeries. It is merely to classify facts on a basis of comparison or abstraction,—that is, to arrange a show-box and call it philosophy! No, the first and really divine work of philosophy is to generate ideas, which are then to be verified by facts or experiments. Therefore we shall find that a certain capacity of elevation or poetic ardor is the most fruitful source of discovery. The man is raised to a pitch of insight and becomes a seer, entering into things through God's constitutive ideas, to read them as from God. For what are laws of science but ideas of God,—those regulative types of thought by which God created, moves, and rules the worlds? Thus it is that the geometrical and mathematical truths become the prime sources of scientific inspiration; for these are the pure intellectualities of all created being, and have their life, therefore, in God. Accordingly, an eloquent modern writer says,—'I am persuaded that many a problem of analysis of Kepler, Galileo, Newton, Euler, and the solution of many an equation, suppose as much intuition and inspiration as the finest ode of Pindar. Those pure and incorruptible formulas which already were before the world was, that will be after it, governing throughout all time and space, being, as it were, an integral part of God, put the mathematician in profound communion with the Divine Thought. In those immutable truths, he savors what is purest in the creation. He says to the worlds, like the ancient,—'Let us be silent, we shall hear the murmuring of the Gods.'

"Accordingly we find, as a matter of historic fact, that the singular and truly wonderful man who first broke into the ordinances of heaven and got a foothold there for definite science, was inflamed and led on by the inspirations of geometry. 'Figures pleased me,' he says, 'as being quantities, and as having existed before the heavens.' Therefore he expected to find the heavens included under geometric figures. Half mad with prophetic feeling, and astrologically possessed, also, by the stars, he goes up among them praying and joking and experimenting together, trying on, as it were, his geometric figures to see how they will fit, and scolding the obstinacy of heaven when they will not; doubting then whether 'perhaps the gibbous moon, in the bright constellation of the Bull's forehead, is not filling his mind with fantastic images;' returning again to make another trial, and enduring labors which, if done in the spirit of work, would have crushed any mortal,—till, at last, behold! his prophetic formula settles into place! the heavens acknowledge it! And he breaks out in holy frenzy, crying,—'What I prophesied two-and-twenty years ago, as soon as I discovered the five solids among the heavenly orbits,—what I believed before I had seen Ptolemy's Harmonics,—what I had promised my friends,—that for which I joined Tycho Brahe, I have brought to light! It is now eighteen months since I got the first glimpse of light; three months since the dawn; very few days since the unveiled sun, most admirable to gaze on, burst out upon me. Nothing holds me; I indulge my sacred fury! I triumph over mankind! The die is cast; the book is written,—to be read, either now, or by posterity, I care not which. It may well wait a century for a reader, as God has been waiting six thousand years for an observer!'

"And yet this man was no philosopher, some will say; he did not proceed by induction and the classification of facts, he only made a lucky guess! Be it so, it was yet such a guess as must be made before science could get any firm hold of the sky,—such a guess as none but this most enthusiastic and divinely gifted mortal, trying at every gate of knowledge there, could ever have made.

"So, too, it is now, always has been, always will be,—boast of our Baconian method as we may, misconceive the real method of philosophy as we certainly do,—all great discoveries, not purely accidental, will be gifts to insight, and the true man of science will be he who can best ascend into the thoughts of God,—he who burns before the throne in the clearest, purest, mildest light of reason.

"Thus, also, it was that a Linnæus, when the mystic and almost thinking laws of vegetable life began to open upon him, cried,—'*Deum sempiternum, omniscium, omnipotentem, a tergo transeuntem, vidi et obstupui!*'"

For the Register.

A SERMON,

BY THE REV. MR. JUDD, OF AUGUSTA.

"His mother made him a little coat." 1. Sam. ii. 19.

The season of the year has arrived when our mothers, like Hannah of old, are making for their children little coats. Dress, that necessary appendage of the body, constitutes no inconspicuous feature of our earthly life. "Wherewith shall we be clothed," was a Gentilian question of old, and in this we are all Gentiles still. The dress becomes the exponent of the mind, which, in its turn, is more or less tinged by what we wear. Children are easily taught to love dress, and they set just about the value upon it, which their parents and friends do in their behalf. I have seen children vain of their dresses, but they were not half so vain as their mothers were for them. Some mothers try exceedingly to awaken in their very young children a sensibility to dress, and so attach them to colors and finery. Pains are taken to impress it upon the mind of the child that he has on something pretty, and he soon learns to discriminate in such matters. This passion too sometimes takes the precedence of a *love of goodness*, a love of the *truly beautiful*, a love of *nature* and *God:* and once established it assumes a haughty sway over the soul. Our youths, some of them, become sadly ensnared in this fault.

When I see young persons devoted to dress, studious of appearances, aiming at effect more by what is external than internal, it is obvious to reflect that their mothers, once, made them little coats. In like manner, also, when I see a child imitating the example, yielding to the impress, carrying out the principles, or developing the spirit of a parent, I am reminded that that mother once made him a little coat. We are permitted, then, to leave the letter of the text, and follow out what it may suggest in the spirit. Clothing, in the Scripture, is frequently mentioned in a figurative, or scriptural sense. We are said to be clothed with righteousness, clothed with shame, &c. He that overcometh shall be clothed in white. The clothing stands for the virtues or vices with which we may suppose a man to be invested. St. Paul desires to be clothed upon with his house which is from above; he desires to exhibit the fair and beautiful image of a perfect Christian; that his spirit and character may be as it were dressed in heavenly love. The text, and the season of the year, remind me, then, of other things than the mere working of raw materials; or rather this outward act suggests certain things in the inward life. Let me say then a brief word to the parents. You are clothing your children for honor or for shame, for righteousness or waywardness: you are making for them little coats, which they must wear a long while: *you are fitting that garment of white, in which they shall shine forever in the kingdom of God; or that desolation in which the sinful soul shall be perpetually folded.* I meet a man in the streets literally clothed in rags, clothed also with manifold tokens of a depraved life: I ask, did not his mother, when he was young, make him a little coat! When I see a person clothed, as the Scripture has it, in humility, entertaining a modest sense of himself, and a just estimate of others; unostentatiously attaching himself to great principles, meekly waiting the will of God, reverent of truth, and supple to goodness, I am allowed to conceive, that when he was young, his mother made for him a little coat. These coats seem to last a long time: though you renew them as Hannah did, year by year, the pattern and effect are about the same. These clothes they shall wear when you are dead; they shall wear them in distant lands; that old family style shall show itself in many places and times. What sort of clothes are you making for your children! You are at some expense and some pains in this matter. You give a good deal of thought to the garb of your household, but how after all will they appear? Is their vesture wisdom or folly? Is it the true beauty of goodness, or a poor imitation from the draper's? They that overcome, the same shall be clothed in white raiment. Are you educating your children to overcome the world, its evil ways, its pernicious usages! to overcome the fear of man and the servility to gain! to overcome the spirit of hatred that in nations, in society, and among individuals, so works, every where corrupting the morals, as well as captivating the tastes of our young people? Then are you dressing your children to take their places in the snowy and lustrous throng that composes the throne of the Most High. We read of one who was cast out from a certain place because he had not on a suitable garment. God is even now gathering his elect from the four quarters of the earth; he calls the great and the good, the truthful and the earnest to a common festival of love: are you making a little coat for your son, that he also may join the company of those who are ushering in the Kingdom of God here, and hope to enjoy its rewards hereafter! Paul speaking of the heavenly vesture, uses this expression: "If so being clothed, we shall not be found naked." "We would not be unclothed," he adds. The spirit is susceptible of clothing as the flesh: and you all help to furnish those garments. Not more do persons differ in the one than the other: and you shall find characters as miserably and rudely clad as you ever saw bodies. It is not a matter of refined speculation, but of simple gospel teaching, when I say that the inward makes a part of its garb from the outward; that our souls are clothed by what is about us. From all things, from the general tone of society, from the prevalent maxims of the age, from the place where we are reared, from our Sabbaths, our ministers, our creeds and especially from our household circumstances, from our fathers and mothers, we all derive an inward clothing.

The spirit rarely goes nude a long time. If it be not folded in beauty, it soon takes up with the vestment of deformity. But what more immediately concerns us, we are clothing one another, and parents are clothing their children. Your words, your acts go to make up this clothing. Something you did yesterday becomes a part of a garment—which your child must wear many years. You are not a little troubled about the material clothing of your children. Are you never ashamed of their moral clothing? If parents, take the world through, would spend half as much time in dressing the minds as they do the bodies of their children, I am sure they would look a great deal better. Washington, for whom I have sincere reverence,—not, however, by reason of his military deeds,—was clothed with dignity; he was folded in true greatness as a vesture, virtue as a robe of white linen encompassed him. Now Washington's mother, if my recollection be right, when he was a boy, made him a little coat; and that coat, that moral coat, growing with his growth, and conforming to his stature, he wore during all his life. A young man was recently put to death in one of our States—(a strange way of keeping God's commandments to kill one man, because he killed another;) but he lay in prison, clothed as the papers said, in disgrace, wrapped in ignominy, the tokens of his guilt and vice he wore about him as a garment. Now it may be, though I know nothing about it, yet I have no doubt, if the case were investigated, we should find, that his mother or some one when he was a boy, made him that same little coat.

Young mother, a naked spirit comes to your hands as well as a naked body. You have prepared clothing for the last—shall the first go unendued, picking up what it may wear at haphazard? Is the body of your child all you have thought about? It is yours to dress a new living spirit, to act out and make for it celestial attire: it is yours to give it the robe of immortality. "Clothed with immortality," is a scripture phrase. Immortality does not seem to announce the fact of continued existence, so much as the quality of that existence. We are immortal by nature, but that immortality by grace is quite another thing. It denotes purity, goodness, Christlikeness. It signifies a predominance of the superior propensities, a supply of evangelical virtues. It is the imperishable vesture of virtue; it is the evergreen leaf of the tree that grows by the river of God. This clothing of immortality we begin to put on this side of the grave. We wear it through life. We go, as it were, ready dressed to heaven. Have you enquired what the fashion of the Kingdom of God is? Have you, while getting apparel that the moth and rust must so soon corrupt, have you thought of this durable, this beautiful fabric of the gospel? You would not bring your children to church, or send them to school without some care of their clothes: they may soon die, and enter upon scenes of another world: are you fitting them to appear suitably in that glorious presence!

Our earthly clothing, how greatly it is abridged, how quickly does it come to nothing. A simple strip of plain cloth suffices for our dissolving bodies, at last. Our many colored wardrobes, our varied suits, our multiplied pieces, are laid aside, they are hung up as mementoes, they are dispersed into other hands, made over for other uses. The clothing of the spirit is not so easily dropped. It cleaves to us in sickness and health, in life and in death, in time and in eternity. See to it, then, what sort of coats you are making for your children. In that day, who would be found naked? Who would be found void of the righteousness of Christ, unprotected by the garments of salvation? Who would appear in the presence of angels and the redeemed, in the ugliness of sin and vice?

The sinner is unclothed, notwithstanding all the tailor may do for him; he is poor and blind, and naked, for all he may think he is rich, and has need of nothing. The shame of his nakedness appears; there are multitudes in heaven and on earth who see it; his deformity cannot be hidden. Not the long robes of the Pharisee, not the broidered work of a backslidden people, can save them from exposure. The spirit of a man and of a people, shows through the dress, and is seen farther. Our vices sully the costliest robes. A beautiful garment but exposes in stronger contrast the hidden turpitude of the wearer. Jerusalem is exhorted in one instance to "put on her beautiful garments." Our country, my friends, both in its civil and ecclesiastical position, seems to be losing its beautiful garments. Where is our humanity, where our liberty, where our justice, where is that true greatness to which we seemed to be destined, where those robes of solid worth, and widely accredited virtue, in which we might have sat even as a queen upon the great white throne of the nations! Mothers, beware what coats you make for your children! Through these children we hope our land will reappear in her beautiful garments; and thereby those vices, sins, and evils, that so disfigure and rend our attire will be abandoned.

The spiritual clothing of some people seems imperfect; they are half clad, or redundantly clad, or unsuitably clad. See how bigotry dresses up its people; and ostentation and sectarianism and formality! See hypocrisy vainly dodging beneath its disguises! See the mantle of self-righteousness conspicuously bestowed upon the shoulders! Where shall we find the seamless robe of the Savior? Where, gracefully put, the clean white robe of the saints!

Mothers, think of these things! I say them in no unkind, no cynical temper. Your older children are even now wearing coats you made for them years ago. Do you like them? Is it a garment of praise? Is it a robe of righteousness? Is it seemly and fitting for the kingdom of God? Have they a character which you wish them to bear forever? But the child whom you are dressing for almost the first time, for whom you are making his first little coat, what shall he be! Make the little coat, O Mother! but remember, the child must wear it a long time. Make it so that it will fit him in trial, in change, in adversity. Make it so that it will be no disgrace to him before God or his fellowmen to be seen in it. So make it that it will be to him a robe of dignity and esteem in the world, and a robe spotless and bright in the Kingdom of HEAVEN *forever*.

For the Register.

DEDICATION OF THE CHURCH OF HUMANITY,

Erected by the Society worshipping at Hayden Row, Hopkinton, Sept. 28, 1848.

ORDER OF EXERCISES.—Anthem—'Sing unto God.' Introductory Prayer, by Rev. Mr. Davis of Marlboro'. Hymn—Montgomery. Selections from the Scriptures, by Rev. Mr. Tenney. Prayer of Dedication, by Rev. F. W. Holland of Boston. Original Hymn, by Rev. G. W. Stacy. Sermon, by Rev. G. W. Stacy. Prayer by Rev. Mr. Alger. Anthem—'How beautiful upon the Mountains.' Benediction.

The day appointed for these exercises was as fine as could be, the house was packed as close as it could hold, the singing was very "feeling-full," and the exercises were all we expected, which is saying all we ought.

Brother Stacy's discourse was upon the reformatory power of the Christian religion, and consisted of a very interesting presentation of this phase of our faith. His discourse was made additionally valuable by the facts it gave in relation to this new society of Liberal Christians. Some six years ago, he commenced worship in a school house and was greeted with such expressions of interest and attended by such numbers, that his almost gratuitous labors have been continued unto this day of fruition.

An old Methodist house standing vacant near by, the society worshipping in it having gone into nonentity, our friends purchased the building, moved and refitted it, and secured for only *thirteen hundred dollars* a chapel of over fifty slips, large enough for all present purposes, convenient, sightly, and capital for hearing or speaking. Having endured the trial of a crowded little school-house so long, we cannot doubt that this transplanted tree will now bear its hundred fold of fruit. We trust that having labored so faithfully, patiently, courageously and successfully, the people will remember to reward so worthy a laborer with something better than praises—that their generosity to him will amply reflect his to them—and that they will remember as a characteristic of our faith, that the liberal soul deviseth liberal things.

Rightly managed, with the rapid growth of this part of Hopkinton, the society must inevitably become a large one. We regretted to find an Episcopal church in the neighborhood nearly gone.

H.

For the Register.

☞ The Autumnal Convention of Unitarians will be held this fall, at New Bedford, on Tuesday evening, and on Wednesday, October 17th and 18th.

And the undersigned, in behalf of their respective societies, do now cordially invite all their Unitarian brethren throughout the country, to assemble here at that time for religious worship, for friendly discussion and social communion.

Proper arrangements will be made for the reception of all our friends.

T. D. ELIOT,
JAS. B. CONGDON,
WM. HATHAWAY, JR,
LEMUEL KOLLOCK,
GEO. A. BOURNE,
WM. H. ALLEN,
E. MERRILL,
S. GRIFFITHS MORGAN,
SIMPSON HART,
H. A. KEMPTON,
WM. KNIGHTS,
JOHN A. HAWES,
Committee of the
First Congregational Society.
WM. H. STOWELL,
JAMES H. COLLINS,
ALANSON BORDEN,
ISAAC BLY,
J. W. SULLINGS,
ROBT. C. PITMAN,
Committee of the
Centre Chapel Church and Society.

New Bedford, Sept. 27, 1848.

For the Register

ABEL PHELPS ESQ.,

At his residence at Watertown, Sept. 27, '48. died, Abel Phelps, Esq., of this city, aged forty seven years.

Calmly and hopefully his spirit left his body. Death came with little warning, but found him ready. Full of life, full of trusts, and full of action, he had kept in full remembrance the divine caution—"Be ye ready," he was therefore prepared for the change, and calmly awaited the event. While those at his bedside, more overwhelmed than he, watched the ebbing tide of life, slowly and firmly he said—"My faith is in God—my trust is in God—my hope is in God—if not, where should it be!"

His sympathy was impulsive. Often did he open his purse for those in need. Intelligent, energetic, generous, genial, sincere, he acquired and retained a host of friends, and yet few of them know how kind, and how active and persevering in his kindness, he was to do for others what they could not do for themselves. Such a character does not leave this world without many a sigh of regret and affection from kindred and from friends.

For the Register.

MRS. RANTOUL.

In Beverly, 23d ult., Mrs. Rantoul, wife of Hon. Robert Rantoul.

Intelligence, gentleness, firmness, benevolence and piety, were happily and beautifully blended in her character. She was greatly respected and beloved, and justly regarded a model of fidelity in the various relations she sustained. Her departure is mourned, not only as a sad bereavement to her friends, but as a serious loss to the community in which her life was passed. Still it may and should be mourned as one to which Christian consolations apply with their most soothing and sustaining power.—Such departures make heaven seem to be a reality, and bring earth near to heaven.

C. T. T.

NEW

his baptism reclaims and remonstrates, though that teacher were the very one who administered the rite." This is rational ground, and it is as good for the 'Old Church," toward the New, as for the "New Church" toward the Old.

Article 4th, "the Princeton Review on Swedenborgianism" does its work effectually, in showing that the Reviewer knows but little of that of which he professes to give an exposition. It also recognizes higher and lower degrees of inspiration in the Bible—a fact which we ourselves believe, though we dissent from Prof. B's explanation of it.

The Daguerreotype: vol. 2. Nos. 10 and 11.—From T. Wiley, Jr.

Though issued irregularly thus far, the numbers are of sterling and permanent value.

Columbian Magazine, for September.

The paper on William Anson Lawrence commemorates one whose virtues are worthy the tribute paid to them.

Littell's Living Age. No. 230.

Mr. Littell has furnished a more interesting number even than usual, the present week.

☞ Ordained in Worcester, Sept. 29, as an Evangelist, Dr. J. Allen Penniman. Introductory and concluding prayer and reading of the Scriptures by the Rev. M. Ball, of Ware. Sermon from Heb. 8: 5, and charge by Rev. Mr. Green, of Brookfield. Ordaining prayer by Rev. Mr. Hill, of Worcester, and Right Hand of Fellowship by Rev. Mr. Willson, of Grafton. Dr. Penniman has been a respectable physician in Brookfield, and now as a physician of souls, he goes to our friends in Savannah, Ga. The services were very appropriate and pleasant —a fitting introduction to the responsible duties which await him. Our good wishes go with him.

☞ We have received and tried a sample of Coffee from the Farm of the Rev. Mr. Moore, of Bexley, Bassa Co., Liberia. We remember that some three or four years since, it was served at a clergyman's dinner table, where a large party of gentlemen with one voice pronounced very decidedly in its favor. It is somewhat peculiar in its taste, but very agreeable. It seems to have also a superior strength and body, by which it may be made to go further than most in use. Its trial will find many friends who will not need to patronize it as some patronize bad Temperance hotels for the sake of the cause, but for the real excellence it possesses. We look with confidence to its finding a demand that will promote the interests of the Colony, and of human freedom.

RELIGIOUS INTELLIGENCE.

United States Convention of Universalists.—We learn from the Christian Messenger, that this body met at Hartford, Conn., Sept. 20 and 21. The opening sermon was preached by Rev. M. Ballou of Bridgeport Conn., from the text, "That the world through him might be saved"—in which it was his chief object to show that the purpose of Christ, which was to redeem all men, is realized in this world only so far as it is accomplished (1) by the direct action of Christian truth on the mind and heart, and (2) by such modification of the outward circumstances of men as will serve to bring them within the reach of the truth, and favor also its saving power.—He urged his brethren to carry out faithfully the great principles committed to them as a reform sect, or the kingdom would be taken from them and given to a people who would bring forth its fruits.

Rev. G. W. Montgomery preached a sermon in the afternoon from Eccles. xii. 7, in which it was his object to show that Christ will confer on all souls immortality and endless felicity.

On Wednesday evening a sermon was preached by Rev. E. G. Brooks, from John xiv. 21—the subject of which was the universal harmony of men, and the means of realizing it. The basis of this harmony he remarked could not be perfect agreement in doctrine. But while doctrine is important, we must allow each one to interpret the words of Christ for himself, and own all as Christians who accept Christ as their master.

After the sermon, addresses were delivered by Rev. Messrs S. Streeter and H. Ballou, and two or three others. Mr. S. urged his brethren to avoid the extremes into which men run. A few years since all Christians were full of life, now all are morally dead. A few years since they had all doctrine, now we must have no doctrine but all practice.

On Thursday morning, a very large assemblage was gathered at the grave of *Winchester*, where an eloquent and appropriate address was delivered by Rev. S. Streeter, on the character and services of that remarkable man.

On Thursday forenoon, Rev. T. I. Sawyer preached a sermon on Matt. 28: 19—20, on the duty of every minister to preach doctrine. The peculiar work of universalist preachers; the work for which they were raised up, as Luther had his work; was to preach the distinguishing doctrine of their denomination, though not that *exclusively*.

On Thursday afternoon, Rev. H. Ballou preached from John 18: 37—Christ as a Witness to the Truth; to the divinity of his mission, to the truth of Moses and the Prophets, to the inalienable love of God to mankind, to man's future existence in the resurrection state. At the close of the discourse the communion was administered.

On Thursday evening, a sermon was preached by Rev. E. H. Chapin on Mathew 5: 17—The work of Christ not one of destruction, but of fulfilment.

Preceding the exercises of the Convention was the Sabbath School Convention on Tuesday 19th. The afternoon and evening were devoted to it—a sermon in the afternoon and resolutions and addresses in the evening.

The Jews. At a recent meeting of the Jews at Darmstadt, Prussia, a variety of reforms were proposed by the "Liberals." The proposal was met by the most deliberate opposition on the part of the orthodox party, and the reformers, who lost the day, are, it is said, taking measures to organize a synagogue after their own heart.

Influence of Missions. Gov. Grey, of New Zealand, in a letter to the Rev. Walter Lowry, Superintendent of the Wesleyan Missions there, has paid a high testimony to the character and importance of the "Wesleyan Missions in the Friendly Islands; and Capt. Maxwell of H. M. S. Dido, states, that "the influence of the Wesleyan Missionaries at these Islands is most powerful, in both spiritual and temporal concerns." Sir Henry Smith has communicated to Earl Gray the fact of the offer of the Kaffir chief, Kreili, to indemnify the Wesleyan Mission, for the loss occasioned by the destruction of the station at Butterworth, which his dependents demolished during the war of 1846.

Archbishop of Paris. The Pope has accepted the nomination of M. Sibour to the Archbishopric of Paris; a step which is regarded as decisive as to the future relations of the Republic with the Papal Court.

Kentucky Convention Question. A vote favoring a Convention to amend the Constitution, so as to gradually abolish slavery, is not as heavy as was anticipated. Out of 110,993 votes, only 73,288 were in favor of the Convention, which is a falling off of 19,288 votes since 1847. The vote of Louisville for the Convention, was 4,083; and for the School tax, 4,086; a significant coincidence.—

State of Religion in Vermont. The report of the Corresponding Secretary of the General Convention at Brandon, on the State of Religion, in its introduction, says: "We are constrained to report another year of decrease. Is this only sifting the chaff from the wheat! If so, when shall we have done with the painful work, and a different report greet our eyes!"

Ministerial Changes. Rev. J. G. Adams, of Malden, recently delivered an address "at the close of ten years' ministry" in that town, in which he says—"I would not have believed until undeniable fact assured me, that there are but three other Universalists pastors in this State, besides myself, out of one hundred and thirty clergymen here, who statedly minister in the same pulpits they occupied as pastors ten years ago."

GENERAL INTELLIGENCE.

Hon. Horace Mann.—At both the Free Soil, and the Whig Conventions, which were very fully attended, this gentleman has been re-nominated to Congress by acclamation in a manner as honorable to them as to him. The resolutions at both conventions are worth recording. The following is that of the Whigs:—

Resolved, That the Whigs of District No, 8 most cordially approve of the course of Hon Horace Mann, in Congress, and that his position in regard to free *principles*, free *soil*, free *men*, and free *speech*, sustained with signal ability, was but a satisfactory fulfillment of the expectations of the WHIGS, when they nominated him to succeed the illustrious ADAMS. Regarding the *past* as the *best* and the only honorable pledge for the future, this Convention unanimously present his name to the people of this District for re-election.

The following, the Free Soil:—

Resolved, That the Free Soil Convention does not select Mr. Mann as the exponent of its opinion *because* of the support awarded him by the Whig party, *but in spite of it*, nor *because* of his present undefined position with reference to the Presidential candidates, *but in spite of it*; being convinced that holding the principles and sentiments proclaimed in his recent speech in Congress, and of his more recent letter to his constituents, as well upon the whole vast subject of human bondage, as upon the coustitutionality of abolishing it in the District of Columbia and elsewhere—he must and can only be found heartily co-operating with us, in the pending struggle between the antagonistic forces of Freedom and Slavery.

Mr. Mann's Reply to the Committee of the Whig Convention.

West Newton, Sept. 20, 1848.

Gentlemen:—It is with lively emotions of gratitude that I have received your communication of the 21st inst., informing me, that at a District Convention, held at Dedham, on the preceding day, I was unanimously nominated as their candidate for the 31st Congress of the United States.

By my letter of the 28th ult., the members of the Convention, and my fellow citizens generally, were apprised of the course I thought it my duty to take in reference to the pending presidential canvass. I believe that my duty to the State, as Secretary of the Board of Education, was paramount to my obligations to any political party; and, therefore, lest my identification with any such party should neutralize my influence in the cause of education, or expose my connection with it to misconstruction, I chose to withdraw altogether from the political arena. I did not anticipate that I should be acceptable to either party, without giving a party pledge, and any such pledge, while acting as Secretary, I felt bound to withhold. The events of the present week, however, have put a new aspect on the case, and have changed my relation to it entirely. Two Conventions have met, honestly differing from each other in regard to measures, (though I trust not in regard to principles) and by both of them have I been unanimously nominated for re-election. As both nominations have been made since my own course was specifically defined, and were made with a full understanding of that course, I consider the ground on which I placed my withdrawal taken away. It is hardly necessary to add, that I shall consider myself under increased obligations (if possible) to abide by the determination expressed in my letter of the 28th of August, on the subject of any active agency in the pending canvass. This is now due, not only to the cause of education, but to my own consistency.

The Convention, which you have the honor to represent, has been pleased to say, in reference to my course, that it "regards the past as the best and only honorable pledge for the future." Should I be elected, I will do what in me lies to prove that your generous confidence has not been misplaced.

I am happy to observe also that your Convention fully recognizes the great doctrine of "Free Soil," and "Free Speech;" of course, for the sake of "Free Principles," and "Free Men;" and in the spirit of impartial justice, they concede this right to their representative as well as claim it for themselves. "Free Soil" is nothing, without a "Free Soul;" a soul free to abide, unharmed, by the conviction of its own judgement. In the Eighth Congressional District of Massachusetts, which has been the birth-place of so many patriots, whose history, from the earliest times to the present, has been all along studded with refulgent names, and which now numbers among its citizens so many of the wise and good, I should deplore the existence of a single individual, of any party, who would not prefer to have his representative vote according to his own conscience, though against the views of the constituent, rather than to vote with his constituent against his own conscience. If any such there be, I have but one favor to ask of them—that they will not vote for me.

Be pleased, gentlemen, to accept my thanks for the very kind manner in which you have made known to me the decision of the Convention, and believe me,

Very truly and sincerely,
Yours, &c., &c.,
HORACE MANN.

B. F. Copeland, Walter Baker, Wm. Makepeace, Jr., Josiah Brigham, Esqrs., Committee of Whig Convention.

The Slave Trade. In the British House of Commons, lately, Lord Palmerston, after stating what had been done for the suppression of the slave trade in the East, in conformity with public opinion in Great Britain, proceeded to state that the Bey of Tunis had abandoned within his dominions not merely the slave trade, but slavery itself. From the Sultan of Turkey we had also obtained firmans prohibiting the slave trade amongst his subjects in the Eastern seas; that the Imaum of Muscat had abolished it within certain latitudes; that the Arabian chiefs in the Persian Gulf had also abandoned it; and that the Schah of Persia had issued a firman prohibiting it throughout his dominions.

We pass the following along for the information and amusement of our readers.—

"Bushnell's Hot Air Furnace. The Christian Secretary, published at Hartford, in recommending a new Hot Air Furnace which has been invented by Rev. Dr. Bushnell, says that the Doctor "has a good deal of mechanical ingenuity about him, and is capable of raising *more heat* from a given *quantity of fuel* than any other gentleman of our acquaintance."

Presence of Mind and Humor in the midst of peril. When the engine and tender plunged into the South Boston channel the other day, and carried down several brave fellows with them, one of them as he rose to the surface, swung his hat and cried out—"Hurrah for Free Soil! you can't quench this sizzle."

A Change of Fortune. The widow and daughter of the late M. Lafitte, the great French Banker, and at one time Minister of Finance, arrived in New York last week as *steerage passengers* in the ship Splendid, Captain Crawford, from Havre.

A turn of fortune's wheel cast them from the *salons* of Paris into the hold of an emigrant ship, and left them without even funds to pay the small sum required for filth and foul air in a ship's steerage, with three or four hundred people of a grade that a few years ago they would have termed as *canaille* for their companions. The revolution of 1830 nearly ruined Lafitte; the four days of June rendered his family paupers. The widow and daughters who are said to be most exemplary, as well as highly accomplished ladies, are now in Boston, seeking engagements as governesses or school teachers.

☞ The Sabbath School children of the Second Congregational Church of Greenfield, Mass., upon hearing of the destructive fire at Albany, contributed and remitted, through their Superintendent, thirteen dollars towards clothing and feeding poor children who had been left desolate by the raging of the devouring element.

Endowments at Brown University. Dr. Wayland said that the *Charter* of the University bestowed by the State was the most liberal, he believed, that was ever granted to a literary institution, a charter which requires that every denomination existing at that time in the State should be represented, and which apportioned that representation, he believed, in the proportion of the numbers of such denominations.—Beyond this, however, the University had derived nothing from the public liberality. All its benefactions had come from private munificence, and the greater part of them from one family and one man. He recapitulated the gifts which had been made, from time to time, to the University by its distinguished benefactor, Nicholas Brown. Its only endowment had come from him, $5000 for a professorship of Rhetoric. Hope College and Manning Hall he built at his own cost, he subscribed the greater part of the funds for the erection of Rhode Island Hall, and he gave $10,000 towards the Library Fund.—These are the chief of his benefactions, but they are by no means the whole. To him, more than to any other man, more than to all others, was the University indebted for its means of usefulness; and it may be truly said of him, in the words of Sir Christopher Wren's epitaph in St. Pauls:

"Si monumentum queris, circumspice."

The Temple at Nauvoo. An arrangement has been made with those having charge of the Mormon Temple at Nauvoo, by which that splendid edifice has been leased for a term of fifteen years, and is to be at once converted into a college building, and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society, and immediate steps will be taken to put it into operation. A better location cannot be found in the Western country for such an institution; and it will, if properly conducted, receive the patronage of all the States bordering upon the Mississippi.—St. Louis Repub.

Boston Society for the Prevention of Pauperism. Whole numbers of applicants at the Female Employment Office, No. 2 Tremont Temple, connected with this Society, for the quarter ending Sep, 30th, 1017—viz. 70 Americans, 947 foreigners. 82 were 15 years of age, or under. Supplied with places, 784—viz. 52 Americans, 782 foreigners; 60 were 15 years of age or under. Places in the city, 318—in the city, 466.

Applicants for the year ending Sept. 30th, 3830—viz. 355 Americans, 3475 foreigners, 276 were 15 years of age or under. Supplied with places, 2621—viz. 241 Americans, 2380 foreigners; 167 were 15 years of age or under. Places in the city, 1247—in the country, 1374.

E. R. Woodward, Agent at the Office.

At the annual meeting, holden on Monday, Oct 2d, the following list of officers was unanimously elected:

Moses Grant, *President*; Thomas Tarbell and Charles F. Bornard, *Vice President*; F. R. Woodward *Secretary*; Isaac Means, *Treasurer*. *Managers*: William Howe, Artemas Simonds, Thomas Thwing, E. M. P. Wells, Andrew Cushing, Lewis E. Caswell, Andrew Bigelow, Warren Burton, Geo. A. Oviatt, James Tolmen, Saml. B. Cruft, Abraham J. Bourne.

The Attempt to Poison Mrs. Calhoun at Fort Hill.—The facts are these: Mrs C. purchased a bottle of acid to remove stains from cloth, and took it home. She carried it into the kitchen, told the servants what it was for, and as it was a deadly poison, they must be careful in handling it so as not to get any on their fingers. Nancy, a kitchen servant, took charge of it, but before putting it away, made another kitchen servant pour out a small vial full, and put that aside also. Mrs. Calhoun usually takes a cup of coffee early in the morning, and a few days afterwards, when a little negro boy brought a cup to her, as usual, she perceived on tasting the coffee that it had an unusual flavor.

This she remarked to the boy, who became frightened and wished to take it away, which she would not allow him to do, but immediately sent for a physician. When he arrived he pronounced the coffee poisoned. The girl Nancy then confessed that she had put some of the article intended for cleaning clothes, into the coffee. A man servant (Tom,) Nancy and the boy, were then sent off to jail. Mr. Calhoun, who was in Washington, was not informed of the matter, as they did not wish to worry him; so that he knew nothing of it until after he had made his speech at Charleston, and probably did not hear of it until he arrived home, at Fort Hill.

A Capital Hit. An article in the last "Catholic Herald, "under the head of "Religion and Politics" commences thus:

"About once in every four years, on the eve of the presidental election, the two great political parties of the country wax wonderfully kind and symphathetic towards the Catholics. They vie with each other in the race of friendship. From their professions, one would suppose that the Catholics are the most amiable, the most injured and the most excellent people on the face of the earth."

Found. The body of Miss Underhill, the school teacher at the Isle of Shoals, who was drowned the 11th inst. floated ashore at Cape Neddock, York harbor, on the 19th.

FOREIGN INTELLIGENCE.

Arrival of the America.—This steamer arrived in New York on Friday afternoon last.—

England. The weather continues favorable: no disturbances.

The act of Parliament which permits the establishment of diplomatic relations with the Pope, forbids the receiving of any ambassador in return who is in holy orders.

The increase of American ships in the trade of the United Kingdom during the last year is noticed in the English papers. It has gone up from 25,000 to 50,000 tons.

Such is the improvement of the trade in Yorkshire, that a large amount of American orders will remain unexecuted, from the pressure of work in the factories.

The Irish remittance letters sent out for this country are now all opened and examined by the Postmasters, to see what 'sympathy' goes along with them.

Among those who perished on board the Ocean Monarch were the wife and daughter of Mr. Murphey, the manager of Killarney Savings Bank, whose defalcations figured a large sum, and who fled to America, whither his wife and only child were hastening to join him, when they met with their terrible and untimely death.

Ireland.—Wheat and barley will be below an average crop; oats are average; damage to potatoes most extensive.

There has been a revival of trouble at Waterford and Carrick on Suir. Statements conflict as to the violence and extent of it.

France.—The Prefect of Police has published an account of the situation of Paris during the ten days ending on the 8th inst., in which he states that the most perfect tranquility prevailed in the capital; that confidence was beginning to revive on every point, that a slow but incontestible progress manifested itself in every branch of industry; and that at no former period did Paris offer more security for persons and property. Orders were arriving from the departments. The manufacture of articles of luxury and jewelry partook of that resuscitation, as appeared from the returns of the inspector general of the hall-mark at the Mint of Paris. The number of men reduced by distress to live in lodging houses had considerably diminished. In the preceding bulletin, their number was 31,480; it is now 27,308; 17,977 of whom are employed, and 9331 unoccupied. The houses of confinement contained nearly the same number of ordinary prisoners, and only 4058 insurgents of June.

The committee on the indemnity to be allowed to the colonial slave holders, have resolved that its amount shall be raised from 90 to 120 millions. It was also resolved, that one-third of this sum shall not be liable to the claims of creditors, but shall be exclusively applied to the carrying on works in the plantations and colonies.

On the 10th instant as an officer was walking in the garden of Gen. Cavaignac's residence, in the Rue de Varennes, he was fired at from, it was supposed, a house in the Rue de Babylone. There is little doubt that he was taken for Gen. Cavaignac.

Lamartine has published a pamphlet in defence of his conduct while a member of the Provisional Government. The first edition was sold in a quarter of an hour. Those who have made or who have heeded the charges against this distinguished man, can hardly fail to feel self-reproached, as they read his noble vindication. He thus replies to the charge of truckling with Terrorists.

'We marched,' writes he, 'to the Hotel de Ville at the head of a column of the people. We were borne under a canopy of sabres, pikes, and bayonets, into halls painted with blood and encumbered with the dead and wounded, to a small table, at which the Government was organized. At this very hour commenced outside the conflict between the two Republics—the one violent, sweeping, dictatorial, and terrorists, in language, in gesture, and in color; the other moderate, pacific, legal, unanimous, and constitutional—between the Republic of your wishes and the one you would not have.—The first act of this Republic, was to hang up its banner, whose color is the color of blood. During two days and two nights, armed men repeatedly inundated the square, the courts, the halls of Hotel de Ville. They insisted upon our instantly giving to the Republic the character, the attitude, the emblems of the first revolution. My colleagues and myself resisted at the peril of our lives. Twenty times during these seventy-two hours I was taken up, dragged, carried to the doors and windows, on to the head of the staircase, into the courts and the square, to address men of another epoch, who so fallaciously interpreted the will of the people, and to hurl down those emblems of terrorism with which it was attempted to dishonor the Republic. You must remember the last words which decided the victory in favor of the tri-colored flag; they were on the lips of my colleagues.—I only was called upon to pronounce them:—'The red flag, citizens, which you present to us, has never been anywhere, except round the Camp de-Mars, trailed in the blood of the people; the flag which we wish to preserve to the Republic has made the tour of the world, with our bravery, our glory and our liberties!' Was this the premeditated ambition of a post into which chance had thrown us, on the breach made in society? Was this weakness? Was this a compromise with terrorism? Decide!"

M. de Lamartine then enters into the history of his connection with Sobrier; Blanqui, Raspail, Barbes, and De Flotte. This connection was, he contends, so far from being a crime, one of his best titles to the approbation of his fellow citizens, and he declares that the object of it was "to influence by private political conversation, and endeavor to rally in the Republic, constitutional, honest, moderate, and practical men, who were capable of serving or ruining it." He concludes with the following.

"The Republic inspired by Washington shall triumph over the Republic of Babœuf, Robespierre, and Danton! In other ages, other ideas, other thoughts, other men! This is the truth with regard to society. The choice you have made of your representatives in the National Assembly is a guaranty for the triumph of the popular and regular Republic as we understand it; it is the honesty of the people that you have sent in them; the honesty of the people is its salvation. The National Assembly will save France. Our sole glory lies in having felt that. Attach yourselves more and more to the National Assembly. It is your own sovereignty, and is worthy of you. Only give it time.—Impatience always does violence to good intentions. A Government for ages is not to be instituted in three months. Accept my adieux, citizens! Nominated ten times by you as a signification and not as a man, confounded henceforth in the ranks of simple representatives, descended from a power too high for my ambition, and desiring that I may never ascend again to it, forget me, but do not accuse me. Perhaps there was one day in which I merited your suffrages; it was the day in which I sacrificed them to concord. For myself, I shall bear you in my memory all the days of my public life. Every time that I shall cast into the urn a vote of good intent toward the people, for family, for property, for society, for conscience, I will say to myself I am casting your vote with my own: I will say that two millions are voting through me for this unanimous Republic, in which, in your eyes as well as mine, the interests of all are legitimatised by the will of all, and defended by the hands of all, under the most free and most potent of all Governments."

☞ MASSACHUSETTS CINCINNATI. The The Standing Committee of the Massachusetts Cincinnati, in conformity with a vote of the Society, give notice to the Widows and Orphans of deceased members—and to such of their Brethren, who need assistance, to make application to either of the Standing Committee, on or before Wednesday, November, the first, 1848.

The Committee.

General Henry Barbeck, *New London*, Dr. Joseph Prescott of *Halifax*, Hon. Charles S. Davies, *Portland*, Hon Elijah Vose, *Dorchester*, Hon. Henry A. S. Dearborn, *Roxbury*, Zibeon Hooker, Esq., *Sherburne*, Rev. A. L. Baury, *Newton*, Lovel Peters, Esq., *Westborough*, Edmund T. Hastings, Esq., *Medford*, Seth Drew Esq., *Kingston*, Messrs. Robert G. Shaw, Wm. Perkins, John Bryant, Thos. Jackson, Adams Bailey, John Homans, Henry K. Hancock, and Thos. Seward of *Boston*, are by this advertisement, notified to meet in the United States Hotel, in this city, on Wednesday, November the first, 1848, at ten o'clock, A. M.

ADAMS BAILEY, Recorder.
Boston, Sept. 30, 1848. 5tis

☞ THE MAINE MINISTERIAL ASSOCIATION, will hold their next meeting at Saco, at the Thornton House, on Monday and Tuesday, 23d and 24th of October. Public Exercises to be on Tuesday evening. sept30

☞ NOTICE. The Franklin Evangelical Association, will meet at the house of Rev. J. Field in Charlemont, on Monday, Oct. 9th, at 4 o'clock, P. M.

JOHN F. MOORS, Scribe.
Deerfield, Sept. 30, 1848.

☞ FRAGMENT SOCIETY. The Thirty-Sixth Annual Meeting of this Society, will be held at the house of Mrs. David P. Parker, 40 Beacon Street, on Monday, Oct. 9th, at 3, P. M. Members who may be unable to attend, will please send their *subscriptions* at that time. In behalf of the Board,

oct7 M. C. SMITH, Sec'ry.

☞ AUTUMNAL CONVENTION. The Committee of Arrangements hereby give notice that the Autumnal Convention of Unitarian Christians, will be holden in New Bedford on Tuesday and Wednesday, 17th and 18th October commencing on Tuesday, at 5 o'clock, P. M.

A. HILL,
Chairman of Committee of Arrangements.
Worcester, Sept. 16, 1848.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Waltham, at Rev Mr Hills, on Tuesday, 10th inst.

oct7 WM NEWELL, Scribe.

☞ OLD TRACTS. As many of the Unitarian Tracts are out of print, Auxiliaries having any considerable number not wanted by themselves are desired to return them to the Depository, 111 Washington Street.

oct7 F. W. HOLLAND, Secretary.

☞ DISTRIBUTORS OF CHARITY. All Officers and Distributors of Charitable Societies, and all persons interested in Almsgiving, are invited to attend the regular monthly meeting of the "Association of Delegates" in Hall No. 2, Tremont Temple, (Entrance South Iron Gate) on Tuesday, 10th inst. at 3 o'clock, P. M. F. R. WOODWARD, Sec'ry.

Boston Society for the Prevention of Pauperism.
oct7

☞ The Rev. THOMAS STARR KING, will preach at the church in Hollis Street, on Sunday next, Oct. 8th, in the afternoon. oct7

☞ MIDDLESEX SUNDAY SCHOOL SOCIETY. The Annual Meeting of the Middlesex Sunday School Society, will be held at Weston, in the Church of Rev. Dr. Field, on Wednesday, Oct. 11th, at 9, A. M.

The Exercises of the morning will consist of a Report on the condition of the Schools, connected with the Society, and a discussion; the Officers of the Society will also be elected.

At 2, P. M., there will be religious services in the Church, and a Discourse will be delivered by Rev Wm Barry, Pastor of the Second Unitarian Society in Lowell.

All friends of the cause of Sunday Schools are earnestly invited to be present.

THEODORE H. DORR, Sec'ry pro tem.
sept30

MARRIAGES.

In this city, Sept 27th, by Rev Dr Barrett, Mr J. W. Oliphant to Maria, daughter of James McAllaster, Esq.

20th ult, at the Federal Street Church, by Rev Dr Gannett, J. Theodore Clark to Annette A. C. Lee, daughter of the late James Lee, Esq.

October 2d, by Rev R. C. Waterston, Mr Wellington L. G. Hunt to Miss H. Augusta Watts, both of Boston.

In Cambridgeport, Mr Adolphus Osborne to Miss Sarah L. Green, both of Cambridge.

In Medford, 28th ult, Mr Warren Sawyer of Boston to Miss Sarah E. Fuller of M.

In Lynn, Benj Wiley, Esq., of South Reading to Miss Sarah S. Morris of Boston.

In Hingham, 25th ult, Mr John Robinson of Boston to Miss Emily E. R., eldest daughter of Quincy Hersey, Esq., of H.

In Worcester, 28th ult, by Rev Mr Hill, Wm F. Adams, Esq., of Newton to Miss Amelia R. Merrifield.

DEATHS.

In this city, 23d ult, Mr William Olmsted, son of Solomon Olmsted, Esq., of East Hartford, Ct., 26.

In Hingham, 19th ult, of dysentery, James Armstrong, only son of James H. and Eunice Fearing, 9 yrs 9 mos.

In Marblehead, Mrs Betsey Bessom, 78.

In Salem, 22d ult, John Prince, Esq., 66. Mr P. was the eldest son of the late Dr Prince, graduated at Cambridge in the Class of 1800;—studied law with Judge Prescott,—was shrewd, intelligent and capable.

28th ult, Martha Elizabeth, daughter of E. G. and M. C. Robinson of Dedham, 22 mos.

30th ult, Charles B., youngest son of Capt B. R. Peabody, 5 yrs.

In Kingston, 22d ult, Mr Samuel Maglathlin, 58.

In Duxbury, 25th ult, Miss Lucy Maglathlin, 56.

In Easton, 27th ult, Francis William, son of Rev H. G. and Mrs Elizabeth Park, 7½ yrs.

In Auburn, N. H., 19th ult, Charles Allen, infant son of Rev W. C. Tenney, 12 weeks.

In Providence, 28th ult, Miss Hannah P. F. daughter of Parker Tyler of Townsend, Mass., 24.

In New Haven, 28th ult, Rev Edward Tyler, Editor of the New Englander, 46.

NEW HYMN BOOK.

William D. Ticknor & Co., corner of Washington and School Streets, have just published a new and stereotype Edition of a Book of Hymns, for Public and Private Devotion—Edited by Rev. Samuel Longfellow, and Rev. Samuel Johnson—containing many additional hymns, handsomely bound in black sheep,—Price 62½. A liberal discount made to Societies. This collection has been adapted by several Churches, and the publishers are gratified to know that it gives great satisfaction.

The following are some of the testimonials in form of the work.

[From the Literary Word.]

"As a collection of sacred poetry and appropriate Hymns, this book cannot be surpassed."

[From the Evening Gazette.]

"It is probably the most poetical compilation of Christian poems adapted to the spiritual want of a community, that has been issued in our country, combining as it does all the higher elements of religious composition."

[From the Daily Advertiser.]

"It is well that the beauties of this collection are so well known as to make a new Edition necessary. It is indeed a most happy selection of the gems of devotional poetry in England and our own country, with the addition of several very excellent hymns which first appeared in this work. More than two hundred additional hymns are added in this Edition."

[From the Daily Atlas.]

"For this excellent collection of sacred poetry, we are indebted to the conjoint labors of the Rev. Samuel Longfellow, a brother of our own best poet, and the Rev. Samuel Johnson. So far as we feel competent to judge about such matters, we should think it well calculated to meet the wants of religious Societies. As a book of religious poetry, suited to the reading of a person of refined taste, it is superior to any collection that we have examined. Besides the best Hymns of the English lyrical poets, it contains many "sacred songs," from the pens of Longfellow, Willis, Bryant, Pierpont, Bulfinch, Norton, Whittier, Furness, Frothingham and others of our American Bards.

These Hymns are among the best in the collection, and the compilers have done the religious public a favor in thus bringing them together.

[From the Boston Courier.]

"A more valuable collection of devotional poetry we feel confident has never been issued. It seems to have been made by Editors possessing the requisite taste and poetic feeling for such a task, and hardly any one will take up the book for the first time without reading every line it contains. A volume so delightful in its designs and execution must find a wide circulation in our Churches, and among the family circles of our country."

[From the Boston Transcript.]

"While many of the beautiful hymns of Watts and Wesley are here retained, there is many a Gem of devotional poetry not so well known, selected from Bowring, Roscoe, Sterling, Montgomery, Milman, Heber, Gray, Bulfinch, Hotton, Keble, Follen and others, whose genius in this department of writing requires no further inducement than the perusal of the hymns in this collection."

Societies desirous of examining this work with the view of introducing it may obtain copies, gratis, on application to the Publishers. oct7

GAY'S CANCHALAGUA,

A Calfornian Plant of rare medical virtues, possessing in a higher degree, all the medicinal properties of Sarsaparilla; to subtantiate this assertion, there are annexed the following Boston Certificates:

JOHN C. JONES, Esq. formerly Consul of the United States at the Sandwich Islands;

THOMAS SHAW, Esq. one of our oldest merchants engaged in the trade with the West Coast of America, well known in the United States for his connection with the Baptist Missionary Union.

These gentlemen pronounce the Canchalagua unrivalled as *a purifier of the blood*, and that it is the most valuable and certain specific for *Intermittent Fever* yet brought before the public. They say it is the Household Medicine of the people of California, in which country the plant grows, and that it is the custom to take an infusion of it three or four times during the day for perhaps a week or ten days.

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POETRY.

THE MISSION OF THE CROSS.

The Cross!—the Cross!—Lift it up on high!
Send it forth to all lands beneath the sky!
Lift it up, as the Banner for God's own War,
Where the day hath a Sun, or the night a Star!

Goes it forth o'er the Waste with its fiery Sands?
—Oh, let it not faint in the bearers' hands!
There are Souls, in the Desert, for Life to save,
Though they thirst not yet for the healing wave.

Goes it forth o'er the Snows of the glittering Pole?
Even there may the Words make the bruis'd heart whole!
Even there may the riches of Prayer be known,
And Praise gush warm from the frozen zone!

Goes it forth o'er the Isles of the far South Sea?
Oh! deep may the prints of its bright path be,
Till God's light hallow the golden air,
And the Savage weep o'er the Savior's prayer!

The Cross—the Cross! Let it stream afar—
But lose ye not sight of its nearer war:
Let it brighten the Sands, the Snows, the Isles—
But the Home-Lost look for its first glad smiles.

To win fresh fields, must the Cross still roam?
—There are deserts of frost and flame at home;
There are heathen hordes of the breadless Poor,
—Let each lift it up at his own house-door!

The Cross—the Cross! Lift it up on high—
But, think not alone of a distant sky:
Look before ye, around ye and behind,—
Grief and Guilt break hearts, for the Cross to bind.

Free as Light, let it wander from pole to pole—
But, first, shine at home on the Dark in Soul:
Let it *seek the Unfound*, over wave and sand,—
But first *find the Lost* of our own poor Lands.

J. Johns.

Liverpool, Eng., Dec., 1841.

MISCELLANEOUS.

SIBERIA.

[Extracted from an article in Blackwood on Adolph Erman's Travels.]

Nijini Novgorod is the point of rendezvous for criminals from the western provinces of the empire condemned to Siberian exile. They arrive there in small detachments, to pursue their journey in small bodies. In the vicinity of every post-house along the road is another building known as the Ottrog or fort, which is merely a large barrack divided into numerous small chambers; and surrounded by a fence or palisados, where the convicts are lodged upon the journey. In various places Mr. Erman met with exiles, from some of whom he gained curious information. They are usually known by the mild name of "*the unfortunates*," and are held in no particular disfavor by the natives, with whose families they intermarry. By a remarkable enactment of the Russian law, serfs when transported to Siberia, become in all respects as free as the peasants in western Europe. Mr. Erman refers to this with strong approval, and attributes to it the happiest results. "I have often." he says, "heard intelligent and reflecting Russians mention, as an almost inexplicable paradox, that the peasants condemned to become settlers, all, without exception, and in a very short time, change their habits and lead an exemplary life; yet it is certain that the sense of the benefit conferred on them by the gift of personal freedom is the sole cause of this conversion. Banishment subservient to colonization, instead of close imprisonment, is, indeed, an excellent feature in the Russian code; and though the substitution of forced labor in mines for the punishment of death may be traced back to Grecian example, the improving of the offender's condition by bestowing on him personal freedom, is an original as well as an admirable addition of a Russian legislator.' It is of course by the higher class of exiles that the banishment is most severely felt; but these live in the towns, that the succour received from government may reach them the more easily, and submit, for the most part, with great equanimity to the change from the luxury of Moscow or St. Petersburg, to the dullness and simplicity of Tobo'sk, and even of worse places. Some of them have to do penance in church for a certain time after their arrival, and a portion of these continue the practice after it is no longer compulsory. At Beresoy, a town in western Siberia, which Mr. Erman passed through on an excursion northward from Tobolsk, the oral chronicles of the inhabitants furnish curious details of the numerous illustrious exiles who have there ended their days. Menchikoff, the well-known favorite of Peter I., was one of these. "After his political extinction, he prepared himself, by devout penitence, for his natural decease. He worked with his own hands in erecting the little church, now fallen to decay, which stands thirty or forty feet above the bank of the Sosva, at the southern extremity of the town; he then served in it as bell-ringer, and was finally buried by the grateful inhabitants of Beresov, immediately before tee door of the building." It was here, at Beresov, that Mr. Erman fell in with a number of unlucky conspirators, who had lost fortune, rank, and by their association in a recent abhortive revolutionary attempt.—Amongst them were a M. Cotski, at one time a count and general of cavalry, and the exchefs tains Foelt and Chernilov. They usually wore the costume of the country, but upon holydays they donned European coats, *in order to display the vestiges of the orders that had once been sewed upon them.* A curious instance of vanity, traceable, perhaps, to a desire to distinguish themselves from persons condemned to the same punishment for crimes of a more disgraceful nature.

After many days journey through Tartar villages of wooden huts, and towns that are little better, the first view of Tobolsk, obtained some miles before reaching the place, is quite imposing; and the traveller, who might think he had got a few stages beyond civilization, is cheered and encouraged by the sight of church-towers, lofty monasteries, and well-built houses. In vain does he seek for an inn. Such things are unknown in Siberia; and, if he has no acquaintance in the town, he must apply to the policemaster, who recommends him to the hospitality of an inhabitant, by whom he is made welcome during his stay, without demand for remuneration, although, if proffered, it will sometimes be accepted. In this manner Mr. Erman and his companions, were accommodated in the upper story of a well-built wooden house; and here their progress eastward was arrested by the character of the weather.

The commencement of a fishing season or expedition is celebrated by the Ostyaks with all manner of queer saturnalia. Although nominally Christians, and accustomed to attend church once a year, they are very heathenish in some of their rites and ceremonies, and make a strange jumble of their old superstitutions and their new faith. The priests do not invariably set them a good example. "Our Russian informant complained bitterly of the priest in his neighborhood, who came into the village on holidays so drunk, that the congregation assembled to no purpose." With such pastors, no wonder if the sheep cling to some of their ancient usages. Those who are departing on an expedition, slaughter a tame animal, and smear their faces with its blood, accompanying the sacrifice with a carousal. In one village Mr. Erman found the huts remarkably empty, and was told that the men had gone a fishing, and that their wives were drinking brandy in the kabak or public house. The sale of spirits in Siberia, as in all the Russian dominions, is a government monopoly, and brandy is only to be had in certain houses, to whose keepers the privilege is farmed. In a small dark room, scarcely ten paces wide, Mr. Erman found ten or twelve Ostyak dames clustered round the bottle, and benevolently drunk. His account of their maudlin state is amusingly grave and sentimental. "A number of short corpulent figures, with black sparkling eyes, could be just seen, moving and mingling together, in the narrow space. They all talked with animation, and with remarkably delicate voices, which now gave expression only to soft and joyous emotions. They embraced, one after the other, the Yamschik who entered with us; and their soft voices, now almost whining, seemed attuned, not so much to words of old acquaintance, as to the endearments of young and growing love." The ladies having emptied their purses without quenching their thirst, the good-natured German who observed that "the pleasure of drinking had but just risen to its highest pitch," opened them a credit with the kabak-keeper. "They now took especial pains to show themselves deserving of the European treat, by good Christian observance. Devout Russians are in the habit of neutralizing the Satanic operation of spirituous liquors by a rapid movement of the right hand, intended to describe the cross, or by a softly ejaculated prayer, or merely by blowing the breath upon the glass. But the good-humored Ostyaks, novices in Christian prayer as in drinking, made the sign of the cross to such an extent, so slowly, and with such deep bowing of the body, as would be required by the church only on the most solemn occasions.

Close to Nijni Novgorod, and within a very short distance of Moscow, the prevailing population consists of Cheremisses and Chuvashes, two tribes, many of whose customs are nearly as barbarous as their names. These people are shy and timid, very slow in acquiring industrious habits, and addicted to sundry practices stamping them as semi-savages. In some places they cling to paganism, and offer up horned beasts, fruit, and vegetables to their various deities.—The Chuvash ladies wear a sort of bustle made out of sheet copper, hanging from the girdle backwards over the hips, and having appended to it all manner of metal ornaments, making a perpetual clatter in walking. But these tribes are the pink of refinement by comparison with those in the northern portion in the Muscovite empire,—with the Ostyaks, who eat out of the same trough with their dogs, or with the Samovedes who tear with their teeth, and swallow with infinite relish, huge lumps of raw and reeking flesh. The women of the latter people wear, as their favorite decoration (certainly not an inappropriate one) a glutton's tail, hanging down the back of their pelisse. Their hair is plaited in tails, to which all manner of lumber, brass and iron rings, are attached. Mr. Erman's account of "Life in the *Chum*" (the skin tent of the Samoyedes) is quaint and graphic.

Yakutsk is two degrees to the south of Beresoy, which Mr. Erman had visited on his way to Obdorsk; but, nevertheless, the cold is far more severe at the former place, where frozen earth is found near the surface the year round. "The inhabitants af the Swiss Alps would not unjustly think themselves lost if they were compelled to live at the height of ten thousand feet, or two thousand three hundred feet above the hospital of the great St. Bernard, and there to support and clothe themselves by keeping cattle, and with the productions of the surrounding country; yet they would then, and not until they arrived at that height, be settled on ground having the same temperature which I found here amongst the Yakuts, who are rich in cattle. It would seem, therefore, as if that succeeded in Siberia which was impossible in Europe, if we did not take into account that the same constant temperature of the ground may be made up at different places of very different elements."—Notwithstanding the severity of their climate and resistance of their frozen soil, the Yakuts are a prosperous people, having attained a considerable degree of civilization, and amongst whom crime is rare, although the influence of Russian example and contact daily renders it less so.

MR. WEBSTER AT MARSHFIELD.

[From the New York Commercial. Extracts.]

August, 1848.

"When I arrived at the mansion, I found no one in except George, who allowed me to make myself at home. It was toward the close of the day, and the cool breezes from the ocean had sprung up to fan the face of nature.

In a few moments after my arrival, I heard his cheering voice calling me out (for George had told him I was here) to see the result of his afternoon's sport, in the shape of eight or ten blue fish, which he had just brought from Duxbury bay. There they were, on the clean straw in his buggy waggon, a sight gratifying, and giving me no very distant idea of a delicious chowder.

After Mr Webster had given some directions about the farming affairs, I joined him in his library.'

August, 1848.

Just as I sit down to write, the sun is rising, and half his circle is seen from my window above the surface of the ocean. What a magnificent sight! Come, ye citizens of Gotham, and see what ye rarely ever saw in your lives—a glorious sun-rise.

Bang! I hear the report of a gun.

On going to my window I saw Mr. Webster standing on the point of the bay which stretches inland to his garden wall, with a gun in his hand, the smoke rising above his uncovered head, and one of his men bringing to him a bird. He has shot a plump teal, one of the numerous kinds of wild fowl on this part of the coast, which had ventured thus late in the morning to linger too near the premises, not knowing that the sun never rises to find the owner asleep. We will taste of the bird at dinner.

I am called to take a ramble in the fields with boots proof against the morning dews, to use Mr. Webster's words, 'to spy out the nakedness of the land.'

Thousands have seen Mr. Webster in the Capitol, have heard him at the bar, have been charmed by his eloquence in popular assemblies; have read his speeches, sent by reporters to all parts of the civilized world, but comparatively few have seen and heard *farmer* Webster, among his cattle and sheep, his crops and forests. Whenever he is to speak on any of the above mentioned occasions, short hand writers are sent to take down his words, so that no idea of his may be lost. Now if the cultivators of the soil should send reporters to note down what he says touching their most useful and indispensable occupation, whenever he has occasion, they would be enriched as the earth is by the overflowing of the Nile. But alas, of what use is so much wisdom to me in a chase for a fox, or in shooting a wood-cock, or in angling for a trout!

We took a good look at the potatoes. If there is any one crop worthy of attention and indeed absolutely requiring it, Mr. Webster says, it is the potato crop, and especially so when it is liable to that fatal disease by which it is destroyed in so many countries. He has this season produced a large quantity, chiefly of two kinds, the Mercers and the pink-eyes. He has never had a finer crop. He planted them early, and they are ripe early. Many are already harvested, and all have been ready for the harvest for some time. They grow to a large size, with but few in a hill, and without any rot or any appearance of disease. He planted the seed on a light loamy soil, which he prepared with a subsoil plough and manured with a fish called manhaden, and with a sea weed called kelp, taken from the ocean bordering on his farm. For this crop he uses no barn yard manure, for where it is scattered on the land weeds will grow. At a proper time his men will take these potatoes to Boston, where their good quality will bring for them a good price.

We looked at the turnips. He has one field of ten acres, the best he has ever produced. He chooses for this crop also a light soil; and excludes from it all barn yard manure. Manure fresh from the sea is exactly the thing for turnips. All succulent crops delight in it.

We next looked at a field of five acres of beets, growing by the side of the turnips in the most luxuriant manner. His preparation for this crop was like that for the potato and turnip, consequently the field is free from weeds. After the seed is once planted he has nothing to do but wait for the harvest to come. Mr. Webster has a strict regard to what is called rotation in crops, and generally makes his turnips and beets follow a crop of wheat or oats. These green crops do not exhaust the soil but bring to it as much annually as they take away.

His corn is growing finely and promises an abundant harvest; and as we passed over the stubble fields I could see that there had been an extraordinary yield. Mr. Webster remarked that in this respect 'Nature had been bountiful.' His barns are full.

Among the cattle he apparently takes great delight. He has imported some of the finest breeds in England and Scotland. His Devonshires, Durhams and Ayrshires are all noble specimens. He almost always has some prodigies in nature. Sometimes an ox, sometimes a cow, but this year he has a remarkable pair of twin steers, yearlings, exactly alike, and as large as a common three year old.

His sheep, especially the South downs and Cheviots, are the finest I ever saw, and I presume they are not excelled by anything in this country.

Coming through the lawn, around the fresh pond near the house, I saw a large number of the real Canada geese. He says they feed on grass and flour.sh best when left alone, where they have access to water and islands beyond the leap of a fox.

August, 1848.

Long before the sun rose, Mr. Webster was in his library, pondering, doubtless, on what he should say to his neighbors who are to meet him tomorrow. He holds it disrespectful in a high degree, to an audience that will listen to him, and perhaps come a great distance to do so, to make an apology instead of a speech. Besides, what he is to say to-morrow, and indeed what he says on almost all occasions, is virtually said to the whole country.

I have never heard of a man who would take more pains to meet the just expectations of those who are to hear him, or be more particular in showing a proper respect to their opinions, their tastes and their convenience than Mr. Webster. He even takes care that he is dressed in a becoming manner. Who ever saw him in a court, in the Senate, at dinner, at any party in the presence of ladies, or on any occasion, without discovering that he was dressed in a manner peculiarly proper? It is not that he fancies he appears personally better in one suit than another, but because he will on all occasions show that he omits nothing that is due to those before whom it is his duty or pleasure to present himself.

He never writes out a speech, which he over and over again scratches and amends, and finally commits to memory in 'hæc verba,' as many speakers do, but he prepares himself by thinking. The whole mass of matter pertaining to any subject he puts into the crucible of his brain, and there separates the dross from the pure gold, which he forges into links and forms the chain.

It is his custom to do this great business of thinking at an early hour, before any of the stirring events of the day, or matters of common concern, come to occupy or divert his attention. Thus I saw him this morning in his library, surrounded by those countless volumes which contain the thoughts and learning of all preceding ages, with one hand in his vest pocket, standing erect and his countenance illumined as if he was communing with some master spirit. On his table lay the half sheet of paper on which he had noted down the index of the thoughts he was revolving. If Healy will transfer to canvass a correct portrait, as I saw him, with all his surroundings, and catch a gleam of the inspiration which seemed at that moment to have touched his mind, I will pay him any price he may ask.

After breakfast Mr. Webster and myself drove to the residence of his son, Mr. Fletcher Webster, who resides in a pleasant place on this farm, nearer the sea than the mansion house, and paid our regards to his accomplished lady, and for a while played with his children.

In driving and riding about, I had seen scores of wagons and carts loaded with kelp. One load of it, Mr. W. says, is equal to three of manure taken from barn yards. In some countries it is used in making glass. He said that previous to his coming to Marshfield it had never, to his knowledge, been used here, though thousands of tons were thrown upon the shore annually, to be decomposed and washed back again to the deep. It had long been used advantageously in Ireland and on the coast of Scotland. He drove me to the beach, that I might see where the bounteous ocean deposited so much real wealth. There it lay, in an extended pile at high water mark, from which the waves had receded, leaving it in a convenient position to be taken away, and there could be not less than one thousand tons or loads.

Between the beach and uplands a small river runs, some distance partly parallel to the shore of the ocean, and, without a bridge, would prevent communication. Mr. Webster and the Hon. Gershom B. Weston, a rich and liberal citizen of Duxbury, headed a subscription to build one, and thereby afforded the inhabitants of the neighboring farms an opportunity to use it.

Having seen where it was obtained we drove to that part of his farm which he was covering with it. After spreading it carefully and evenly over the surface, he turns it deep into the soil by ploughs, each drawn by three yoke of oxen, in its fresh state. There his men were at work, as if their lives depended on what they could accomplish in a short time. He says this plan is adopted by the Kentish and Suffolk farmers and many of the Scotch, and he has found that by consigning it to the soil as soon as possible after it comes from the sea, the better will be its effects. After the salt water has drained from the weeds, and a partial decomposition has taken place, its value will be materially diminished. His poorest lands, those that have been worn and tilled since the pilgrims landed, are benefitted and rendered greatly productive by its use.

One chief excellence, he says, this manure possesses over the barn yard, and which he highly prizes, is that it brings with it to the soil no noxious weeds, which require vast labor to destroy them, or which exhaust the land. All his lands on which he produces potatoes, turnips and beets, are fertalized with kelp. No plant, he says, delights in it so much as the potato.—Hence one of the reasons for his having so fine a crop, always free from disease so destructive in other parts of the country.

In rating one load of this at a value equal to three of the other kind, he thinks he underrates it. Although these green manures have been in use since man began to till the land, they have not been systematically used. The idea of piling them up and leaving them to decompose before using them, he entirely repudiates, and shows beyond all doubt the advantage of using not only this, but all green manures in their freshest possible state.

While upon our morning excursion we went to the top of Bascom Hill, which is one of the highest promontories of his farm, and sat in the enjoyment of the breeze, in the shade of a rude summer house erected for that purpose. From this point Mr. Webster can view his whole plantation. On its summit has been also planted a flag-staff a hundred feet high, with halliards for hoisting and lowering the American flag.—On the 4th of July, and on any important occasion, its stars and stripes are flung to the wind, and can be hailed by the mariner as he approaches the shore.

We have made up our minds that there are some codfish off in the vicinity of South rock, waiting to see us; and we are not the men to disappoint them.

THE APPLE GIRL.

Day after day, with the regularity of a clock, a girl of fourteen, shabbily dressed and not over clean, has brought apples for sale into our office.

She was here a half hour ago, and on going out a moment since, we found her seated on the floor in the entry, by a window, lost in the pages of a book which she was eagerly devouring. "Where did you get that book?" we inquired. "I bought it at a stand, sir." "What is it?" "A fairy book." We smiled and walked on; thinking longer of the incident than might be at first supposed. She is leading a laborious life of poverty, and yet she pauses and dreams of the old dreams of fairy land, which we in our boyhood, and our fathers and their fathers, in young days, have revelled in. Forgetting the sounds of Wall street, the war of carts and engines, she reads fanciful tales of ouphes and sprites, and on the floor of our entry makes a "magic circle" for Queen Mab.

God has made none of us too low to dream, and none too high. The same book which occupies that girl's mind on the floor, has once been the companion of the hours of some wealthy child, as its gilded leaves and rich colors (now stained and soiled) indicate. The lounger in a rich fauteuil or on a costly sofa, had the identical pleasure, no more or less keenly, than this poor reader of fanciful stories!

The girl is sitting there still, but her book has dropped in her lap, her head has fallen against the wall, one hand is on the book and the other on the floor, her bonnet is crowded somewhat over her face; but she is farther off than before from all care, for she is sound asleep. [Jour. of Com.

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